A PORTRAIT OF ORATORY.

Let thoſe, whoſe Buſineſs it is, advance, as they beſt can, the Benefit of ſacred Oratory.

LORD SHAFTESBURY, Vol. III, Miſ. V, Ch. I, § 34.

Eloquence is a very ſerious Art, deſigned to inſtruct People, ſuppreſs their Paſſions, and reform their Manners, to ſupport the Laws, direct public Councils, and to make Men good, and happy.

Lettre de M. de FENELON au l'Acad. fran. ſur la Rhet. &c. § 4.

Qui vero ita ſeſe armat Eloquentia, ut non oppugnare Commoda Patriæ, ſed pro his pugnare poſſit, is mihi Vir, et ſuis, et publicis, Rationibus aptiſſimus, atque amiciſſimus Civis, fore videtur. CIC. de Inven. Lib. I, § 1.

Is Orator erit, mea Sententia, hoc tam gravi dignus Nomine, qui, Virtute ornatus, quæcumque Res inciderit, quæ ſit Dictione explicanda, prudenter, et compoſite, et ornate, dicat, cum quadam etiam Actionis Dignitate, cumque Voce grata, proprieque, variata. CIC. de Or. Lib. I, § 15.

Nec Oratoria quidem ignoranda eſt, ut ea, quæ didiceris, proferre, atque eloqui, poſſis. LACTAN. Lib. III, § 24.

Ἰθι δη, περι τυ φρασικυ Μερυς προσεπιθεασωμεθα.

LONGIN. Sect. XXX.

By J. GARNER, M. D.

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M.DCC.LXV.

BRITISH MUSEUM

Preliminary SUGGESTIONS.

WHAT is, here, exhibited to public Eye is the Child of a few Leiſure Hours, which, flying, ſwift, on golden Wings, it was preſumed, would, not unprofitable, be expended, in canvaſſing the Subject of ſacred Oratory. To one, engaged in the Execution of that momentous Office, 'tis, unexceptionably, a Matter, of no ſmall Conſequence, to have an eſtabliſhed Scheme for diſcuſſing uſeful Topics, by which, as a Pole-Star,

to

to ſteer his Courſe. Deſtitute of this, he muſt be like a Ship, riding on the wide, extended, Deep, without a Pilot, liable to be daſhed by angry Blaſts, by foaming, madding, Surges, againſt deſtructive Rocks, then intombed in old Ocean's liquid Grave, liable to be forced on fatal Sands, to be driven into any Harbor. But, poſſeſſed of it, no ſooner does the Subject preſent itſelf to him, than the Day of Order dawns upon the intellectual Eye. Orations, pointed at the Morals of Mankind, the more pertinent, the more perfect, the Plan, on which they are conſtructed, the more pregnant with Pleaſure, with Utility, to Auditors. What Model wears to me moſt ſmiling Aſpect, moſt productive, in my Opinion, of Advantage to Aſſemblies, is, with Deference to ſuperior

Judgment, here, propoſed. My Pencil has, likewiſe, willing, touched other Conſtituents of Oratory, deemed, diſregarded as they may be by the preſent Day, of ſignal Moment. If, in drinking the Rill of this Production, any One ſhall imbibe, even, the ſmalleſt Draught of Benefit, the Labor, Labor! no, Pleaſure, of ſome Hours will not be uncrowned.

London,
April 6. 1765.

A CON-

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A PORTRAIT OF ORATORY.

ORATORY is poſſeſſed of Charms, ſo numerous, ſo captivating *, that ſhe ſtrikes, with a Force, irreſiſtible †. At her perſuaſive Voice, the various Paſſions awake; they bound from their Beds to Action; or, rouſed, in the

* —Eloquence the Soul, Song charms the Senſe.
MILTON.

See WATTS's Logic, Part II. Chap. 3, Sect. 2. SCOUGAL's Life of God in the Soul of Man, Pag. 11.

† Incredibilis eſt enim Vis Eloquentiæ. LACTAN.

Chambers of the Breaſt, they ſink, in Slumber's Arms; we melt into a Tide of Sorrow; we burſt to Joy; we grow warm with Anger's Spark; we ſoften to Love; we perceive Abhorrence light her Torch; we feel Approbation ſtart to Life; we bloom with Hope; we wither into Deſpair; we ſhudder with Horror; we burn with Deſire; we glow with the Fire of Purple Shame; we wake to Admiration; we kindle to Gratitude; we diſſolve in Compaſſion's tender Embrace*. She ſpreads Noon-Day Light around Subjects, viewed, before, by the mental Eye, as wrapt in Darkneſs of Night. When ſhe unſheaths her Sword, in Defence of particular, momentous, Doctrines, ſhe inſpires ſuch a deep-rooted Conviction, as no Storms of Objections, blowing upon it, can ſhake. When ſhe levels her whole Artillery at that black Mother of Torment, Vice, painting her, with her attendant Miſeries, in deepeſt, affecting, Colours; when ſhe aims to advance charming

* Nothing is more capable of infuſing any Paſſion into the Mind than Eloquence, by which Objects are repreſented, in the ſtrongeſt, and moſt lively, Colours.
HUME's Eſſay on the Paſſions.

Virtue's

Virtue's Intereſt, exhibiting her to the Eye, with her numerous Rewards, in golden, attractive, Attire, how ſalutary the Fruits, ſhe produceth! The Sons of Guilt, driving their Chariots, with winged Rapidity, in the Road of Iniquity, are excited to pull in the Reins, to turn into the oppoſite Path. Thoſe, who ſlumber, on the Race-Ground of Righteouſneſs, awake out of their Dream. They rouſe all the Wheels of the Soul to thundering Career. Up, up the Hill of Virtue they puſh, ſtraining every Nerve, eager for the moſt glorious of Prizes, the ſhining City, crowning the ſmiling Summit, where extatic Bliſs, ever, ever blooming, lives *.

* The illuſtrious Orator has, elegant, has, copious, pourtrayed her Empire over the Mind. Hujus Eloquentiæ eſt tractare Animos, hujus, omni Modo, permovere, hæc, modo, perfringit, modo, irrepit, in Senſus, inſerit novas Opiniones, evellit inſitas. Cic. Or. 28.

Delectatur audiens Multitudo, & ducitur, Oratione, &, quaſi, Voluptate quadam perfunditur, gaudet, dolet, ridet, plorat, favet, odit, contemnit, invidet, ad Miſericordiam inducitur, ad pudendum, ad pigendum, iraſcitur, miratur, ſperat, timet. Hæc perinde accidunt, ut eorum, qui adſunt, Mentes Verbis, & Sententiis, & Actione, tractantur. Cic. de clar. Or. 50.

Ableſt Pens † have been exerciſed, in decorating this fair Inchantreſs, to render her more victorious over the human Breaſt, more operative upon the Conduct. Hail! hail! O Oratory! Queen of the Heart! Permit an affectionate Son to employ his Pencil, in attempting to heighten the amiable Grace of thy Features, by ſketching out additional Lines, not intending to retouch many Strokes of other Hands ‡, aiming to ſtimulate all, the Voice of whoſe Harangues reacheth the Ear of public Aſſemblies, to cultivate thee, with that ardent Aſſiduity, thy influencing Power demands.

† Not to mention the antient Maſters of rhetorical Criticiſm, ARISTOTLE, CICERO, QUINTILIAN, whoſe Paths their Succeſſors have trod, a Fund of uſeful Obſervations on Style, right Management of Voice, juſt Regulation of all Parts of the Body, in delivering Compoſitions, may be found in WARD's Syſtem of Oratory, n MASON's Eſſays on Elocution, in a Tract, intitled, L'Art de parler, en Public.

‡ Sed adhibebimus, Judicium, ut, nonnunquam, etiam, communia prætermittamus, & non neceſſaria.
CIC. Or. Part. 3.

What

What Topics ſhall the ſacred Orator elect the Foundations, on which to build the various Superſtructures of his Declamations? Shall he, groping, tread the dark, but fiery, Paths of unprofitable, religious, Controverſy? Or, ſhall he ſpread his Table, ſhall he feed his Flock, with the Food of pathetic Diſcourſes on practical Subjects? With the Food of pathetic Diſcourſes on practical Subjects *. The Duties, the influencing Principles, of Religion, which Reaſon's Beams, which Revelation's radiant Sun-ſhine, ope; theſe, theſe, ye Sons of Eloquence! are what? the precious Pearls, you are to work upon †, exerting all

* Μονοι γαρ της λογικης Ουσιας το Αξιωμα τηρουσι.
HIEROCLES's Commentary on the golden Verſes of PYTHAGORAS, Pag. 142.

† Pour ce qui eſt des Sermons, l'Egliſe en retireroit plus d'Utilite, ſi les Predicateurs apportoient, toujours, un juſte Diſcernement, dans le Choix des Matieres, qu'ils traitent. Il ne faut pas croire, que toutes Sortes de Sujets ſoient, egalement, inſtructifs, & que, pour preſcher l'Evangile, il ſuffiſe de parler de Dieu, dans un Sermon, & de prendre une Texte dans l'Eſcriture. Chaque Matiere doit eſtre propoſée, & preſſee, ſuivant ſon Importance. Et ſeroit s'eloigner du But de la Predica-

all your Art, in diſplaying them, beaming with a Luſtre, ſo dazzling, as to ſtrike, with triumphant Force, not forgetting to make

tion, que de s'arreſter a celles, qui ſont de moindre Conſequence, pendant qu'on negligeroit celles, dont il importe le plus que les Chreſtiens ſoient informez.

Ordinairement, les Predicateurs ne conſultent que leur Inclination, ſur le Choix des Matieres. Et lors qu'ils ſe determinent a un Sujet, c'eſt pluſtoſt parce que le Sujet leur plaiſt, & qu'ils trouvent de la Facilite a le traiter, que par des Raiſons, tirees des Beſoins de l'Egliſe. Ceux, qui aiment les Myſteres, & les Allegories, employent leur Temps, & leurs Soins, a expliquer les Propheties, & a developper les Types, & les Figures du vieux Teſtaments. Ceux, qui ont l'Eſprit, porte a la Diſpute, ne parlent que de Controverſe, dans leurs Sermons. Il en eſt de meſme des Theologiens ſpeculatifs, de ceux, qui liſent les Peres, l'Hiſtoire. Ils entretiennent le Peuple de ce, qui fait le Sujet de leurs Meditations, & de leurs Eſtudes. Je ne veux pas dire par la, qu'il ne faille, jamais, parler de ces choſes la. On peut en parler, quelquefois, pourveu qu'on le faſſe, judicieuſement. Mais c'eſt avoir un pitoyable Idee de la Religion, & de la Predication, que de faire ſon Capital de ces Matieres, & que de s'imaginer, que l'on a, parfaitment, rempli les Fonctions du Miniſtere de l'Evangile, parce qu'on aura preſche les Types, ou la Controverſe.

Traite des Sources de la Corruption, qui regne aujourd'huy parmi les Chreſtiens, ſeconde Partie, Pag. 85, 86, 87.

the

the Thunderbolts of your Oratory burſt upon the Head of every Vice. For what is the true End of delivering public Leſſons, in our Sanctuaries? Is it to procure the applauding Smiles of Men, by inculcating ſuch Tenets, alone, as their Palates can reliſh, Multitudes of whom (aſtoniſhing to think! O blind to higheſt Intereſt!) appear, incomparably, more ſolicitous to have their darling Dogmata diſcuſſed, than their Morals refined? No. Is it not to draw the guilty Feet out of the fatal Road of Iniquity, to carry Rectitude, in Heart, in Behaviour, to full Bloom? Yes. But can inſiſting upon ſpeculative, controverted, Points *, conduce, in the leaſt Degree, to anſwer theſe, ſignally intereſting, Purpoſes? Can it, conſequently, enhance an Auditory's Felicity, or ſwell the Silver Stream of the Orator's Bliſs; which practical Themes, appoſitely treated, are calculated to effect? Does it not tend to divert

* Conſult TILLOTSON's Diſcourſes, Vol. 1ſt. Sermon 8; CLARKE's, Vol. 7, Sermon 3; FOSTER's, Vol. 1ſt. Sermon 1ſt. 7; SCOUGAL's Diſcourſe on the Importance, and Difficulty, of the miniſterial Function.

Atten-

Attention's Current from the very Eſſentials of Religion? Does it not, indubitably, feed, with freſh Fuel, the Fire of Party-Zeal for ſuch, diſputed, Doctrines? Party-Zeal! Devouring Vulture! that has, long, long, O Chriſtianity! been gnawing thy very Vitals, that, yet, wounds thee, with her ſharp, envenomed, Tooth. O the Scenes! the Scenes! Scenes! Humanity cannot contemplate, without Heart-convulſing Horror, that have, hence, derived their Birth. O Benevolence! Benevolence! how, how haſt thou------†!

What is the Voice of theſe Arguments? Hark! they cry, aloud, "let our Temples "never hear the Diſcuſſion of litigated, "purely ſpeculative, Points! Be the flaming Rage of religious Controverſy, totally, "extinguiſhed. Ruſt, thou ſharp-edged "Sword! eternal, in thy Scabbard!" His Abhorrence of this burning, unbridled, Contention, our Bard, whom Poetry ſhouts her beſt Beloved, has ſtrong expreſſed.

† Peruſe LORD SHAFTESBURY's Moraliſts, End of Meditation, in firſt Section of 3d Part.

For

For Modes of Faith let graceleſs Zealots fight!
His can't be wrong, whoſe Life is in the Right ‡.

Worthy profound Attention's Ear the Voice of a BACON. "Men ought to take Heed "of rending God's Church by two Kinds "of Controverſies. The one is, when the "Matter of the Point, controverted, is too "ſmall, and light, and not worth the Heat, "and Strife, about it, kindled only by Con-"tradiction. The other is, when the Mat-"ter of the Point, controverted, is great, "but it is driven to an over great Subtilty, "and Obſcurity, ſo that it becomes a Thing, "rather ingenious, than ſubſtantial." †

‡ POPE's Eſſay on Man.—— Is it, as the Bard has, here, aſſerted, impoſſible, who acts the virtuous Part, can eſpouſe erroneous, religious, Principles? Are there not a Multiplicity of Motives, to influence one, whoſe Belief deviates from Right, in ſeveral, even conſiderable, Points, to maintain an unblemiſhed Courſe of Action? Or is it impoſſible, his Conduct can wear the hideous Face of Guilt, whoſe Faith is erected upon the Foundation of Truth? Giddy Inconſideration, or other Parents of Vice, exiſting, in Vigor, may not the Flood-Gate of virtuous Reſolution, notwithſtanding ſuch Belief, be burſt open by the Tide of Temptations, guſhing around us, with foaming Swell?

† Eſſay III, upon Unity, in Religion.

But ſhall not diſputed Topics, of this latter Dye, be introduced into public Aſſemblies? Yes. Whatever Tenet is eſpouſed, that opens a Door to a Torrent of Licentiouſneſs, in Practice, be the ſharp Ax of ſolid Argument applied, with Dexterity, to its very Root! Thus, is it maintained, a Saviour's expiring, Croſs-riveted, Heart-pierced with pointed Anguiſh, bathed in his own Purple Streams, or any other Expedient, Invention can ſubſtitute, will procure Mankind Admittance into Heaven's ample, golden, Palace, to drink her rapturous Joys, without an Adherence to the Rules of Virtue, the Orator is to demonſtrate by the Juſtice, by the Wiſdom, by the Goodneſs, of Creation's King, by Revelation's explicit Voice, by the very Nature of future Glory, as unvailed by Goſpel-Sun Beams, the indiſpenſible Neceſſity of the ſincere Exerciſe of Righteouſneſs, to obtain the celeſtial, refulgent, never-tarniſhing, Diadem.

It may add Influence to what is, here, ſuggeſted, to remark, in addreſſing devout Aſſemblies, ſailing wide of the dangerous Rocks of unimproving, religious, Controverſy, in the ſmoother, fruitful, Channel of

practical Subjects, is recommended, with warm, repeated, Voice, by an inſpired PAUL ‖. And what are the Topics ‡, ſounded by this grand Inſtrument of diffuſing Goſpel's chearing Sunſhine? What by his Brother-Labourers, in Chriſtianity's Fields*? What, O JESUS! divine Shepherd! what the Streams, to which thou, in thy public Lectures, didſt lead thy Flocks? How nouriſhing! Even thy Converſation flowed, tinctured, high, with moſt important Inſtruction, like an ample River, diſpenſing Refreſhment, Fertility, where-ever he rolls his generous Current. I hear Curioſity urge her inſignificant Queſtions. I hear thee, inſtead of gratifying her Expectations, by a direct Reply, turn the Feet of Thought into the Track of Themes, meriting ſedate,

‖ Firſt Epiſtle to TIMOTHY, I, 4, 5, 6; IV, 7, 8; VI, 20. Second Epiſtle, II, 14, 16, 17, 23. Epiſtle to TITUS, III, 8, 9.

‡ See Acts of the Apoſtles, XX, 21; XXIV, 25; XIII, from 16 to 42; XVII, from 22, to 32; XIX, 8.

* Conſult Acts of the Apoſtles, X, from 34 to 44; II, from 14 to 41; III, 12 to 26; V, 29 to 33.

See Obſervations on the apoſtolic Method of Preaching in TAYLOR's Key to the Epiſtles, § 185, Note 4. § 288; in BENSON's Hiſt. of plant. Chriſt. Vol. II, P. 30, Note.

reiterated, Contemplation †. Here, here, ye ſacred Orators! fix your Eye! In ſelecting Subjects, be theſe, be theſe your Patterns!

Is not the whole Field of Topics, in which the Orator can walk, to chuſe his Theme, referrible to Propoſitions, or Precepts? Parabolic Repreſentations, the Channel, through which the great Inſtructer of the World, frequent, made the Tide of his Leſſons flow to his Auditors, are not theſe, manifeſtly, reducible to the former, as containing particular Doctrines, ſhaded by a thin Veil, pervious, with Eaſe, to Reaſon's penetrating Ray? Are not Options? Are not Petitions? Are not Interrogations; in which certain Suggeſtions, that are to be treated, beam out to the mental Eye?

Soon as the Orator's Thoughts are centered in his Subject, it will be of Importance, to revolve whether it be an Aſſertion, or Injunction. For theſe two Claſſes of Topics demand a very diſſimilar Method of Diſcuſſion.

† See LUKE XIII, 23, 24; JOHN XXI, 22; IV, 35, 36.

Able

Able Critics, in the Province of Eloquence, have recommended the diſtinct Partition of an Oration, interweaving particular Rules, for executing it, with their rhetorical Syſtems. And it is, in the Form of Section *, that, almoſt, all Diſcourſes, of a religious

* It is the victorious Strength of ſolid Argument, in all Points, convinceth me, not the Opinion, even, of the moſt illuſtrious Sons of Science. Yet I cannot forbear exhibiting, here, to the View of my Readers, what ſome, exalted to elevated Seats, in the Kingdom of Criticiſm, and Literature, have urged, upon this Head. An elegant, judicious, Pencil, after affirming, 'tis what, in a peculiar Senſe, is termed the methodic Manner of Compoſition, alone profeſſes Method, diſſects itſelf in Parts, making its own Anatomy, aſſerts, "The Sublime can, "no Way, condeſcend thus, or bear to be ſuſpended, "in its impetuous Courſe. The ſimple Manner, which, "being the ſtricteſt Imitation of Nature, ſhould, of "Right, be the compleateſt, in the Diſtribution of its "Parts, and Symmetry of its Whole, is yet ſo far "from making any Oſtentation of Method, that it "conceals the Artifice, as much, as poſſible, endeavouring only to expreſs the Effect of Art, under the "Appearance of the greateſt Eaſe, and Negligence. "And, even, when it aſſumes the cenſuring, or reproving, Part, it does it, in the moſt concealed, and "gentle, Way. The Way of Form, and Method, "the didactive, or preceptive, Manner, as it has been, "uſually, practiſed, amongſt us, and as our Ears have "been, long, accuſtomed, has ſo little Force towards "the

religious Stamp, in the preſent Day, ſalute the public Ear. But what, permit me to inter-

" the winning our Attention, that it is apter to tire
" us, than the Metre of an old Ballad. We no
" ſooner hear the Theme propounded, the Subject di-
" vided, and ſubdivided, with firſt of the firſt, and ſo
" forth, as Order requires, than, inſtantly, we begin
" a Strife with Nature, who, otherwiſe, might ſurpriſe
" us, in the ſoft Fetters of Sleep, to the great Diſgrace
" of the Orator, and Scandal of the Audience."

LORD SHAFTESBURY, Char. Vol. I, Soliloquy.

Hear what the ſame Critic, and Philoſopher, in another Part of his Works, advanceth. " Even the ſatiric,
" or miſcellaneous, Manner of the polite Antients,
" required as much Order, as the moſt regular Pieces.
" But the Art was, to deſtroy every ſuch Token, or
" Appearance, give an extemporary Air to what was
" writ, and make the Effect of Art be felt, without
" diſcovering the Artifice." Vol. III, Miſcel. 1.

" For the moſt Part, Diviſions give only a ſeeming
" Order, while they, really, mangle, and clog, a Diſ-
" courſe, by ſeparating it into two, or three, Parts;
" which muſt interrupt the Orator's Action, and the
" Effect, it ought to produce. There remains no true
" Unity, after ſuch Diviſions, ſince they make two,
" or three, different Diſcourſes, which are joined into
" one, only, by an arbitrary Connection. For three
" Sermons, preached, at different Times, if they be
" formed upon ſome regular, concerted, Plan, make
" one Piece, or intire Diſcourſe, as much, as the three
" Points of any of theſe Sermons make one Whole,

" by

interrogate, are the Advantages, flowing from it? Are general Heads, are Subdiviſions,

" by being joined, and delivered, together." L'Archeveque de Cambray, Dialogue ſeconde ſur l'Eloquence. Voyez ſon Lettre au l'Academie francoiſe ſur la Rhetorique, &c. Peruſe, alſo, Biſhop Burnet's Diſcourſe on Paſtoral Care. Pag. 249.

Profeſſor, Fordyce, in his judicious Dialogues on the Art of Preaching, having ſpecified the Advantages, ſpringing from ſtrict Union of Parts, in a Diſcourſe, with the Effects, Diviſion is apt to produce, remarks, " It may, therefore, be no Loſs to the Hearer, " though he has not the Steps of a Diſcourſe, previ- " ouſly, marked out, nor the Drift of the Speaker " opened to him, beforehand. For, if the Method be " natural, though hid from View, it will make the " deeper Impreſſion, and the Reſult will ſtrike the " Mind, with a Force, heightened by Surpriſe."

Sæpe non proponere oportet, quid afferas, ac, Ratione ipſa, afferenda, quid proponendum fuerit, declarare. Cic. de Or.

Suſpicio quædam Apparationis, atquæ artificioſæ Diligentiæ, maxime, Orationi Fidem, Oratori adimit Auctoritatem. Cic. de Inven. Lib. I. 18.

Ars eſt artem celare.
Denique ſit quod vis, ſimplex, duntaxat, et unum.
— — — — tantum Series, Juncturaque, pollet.
Hor. de Art. Poet.

Alia ſunt, magis, propter quæ, Partione non, ſemper, ſit utendum. Primum, quia pleraque gratiora ſunt, ſi inventa ſubito, nec Domo allata, ſed, inter dicendum,

ex

viſions, ſay! are theſe, abſolutely, eſſential to conſtitute a finiſhed Oration? Does not a Compoſition, connected by one continued

ex Re ipſa nata, videantur. Propoſitis enim Probationibus, omnis, in Reliquum, Gratia Novitatis præcerpitur. Interim vero, etiam, fallendus eſt Judex, et variis Artibus ſubeundus, ut aliud agi, quam quod petimus, putet. Nam eſt, nonnunquam, dura Propoſitio, quam Judex, ſi providet, non aliter reformidat, quam qui Ferrum Medici, prius quam curetur, aſpexit. At, ſi, Re non ante propoſita, ſecurum, ac nulla Denunciatione in ſe converſum, intrarit Oratio, efficiet quod promittenti non crederetur. QUINTIL. Lib. IV. Cap. 5.

Μυθος δ' εστιν εις, ουχ ωσπερ τινες οιονται, εαν περι ενα ᾖ, &c. ARISTOT. de Poet. Cap. 8.

Εν δε τοις, μαλιστα, μεγεθοποιει τα λεγομενα, καθαπερ τα Σωματα, η των Μελων Επισυνθεσις; ων εν, μεν, ουδενι τυγχανει αφ' ετερου, καθ' εαυτο, τι αξιολογον εχει; Παντα δε, μετ' αλλελων, εκπληροι τελειον Συστημα. Ουτως, τα μεγαλα, σκεδαθεντα, μεν, απ' αλληλων, αλλο αλλη, αμα εαυτοις, συνδιαφορει και το Υψος. Σωματοιουμενα δε τη Κοινωνια, και, ετι, τω Δεσμω της Αρμονιας περικλειομενα, αυτω τω Κυκλω φωνηεντα γινεται. But, among theſe, a Concatenation of Members, moſt, aggrandizeth Things, delivered, as Bodies; one of which, indeed, ſevered from another, of itſelf, what poſſeſſeth it excellent? But all, mutually, complete a perfect Frame. So Things grand, ſeparated, indeed, from one another, alternate, with themſelves, they together mangle, likewiſe, the Sublime. But, incorporated by Communication, and, further, girt round with the Band of Harmony, by the very Ambitude they become vocal. LONGIN. Sect. XL.

Thread,

Thread, running through its Body, appear a far more beautiful, compact, Whole, than, when diſſected in Variety of Parts, which ſtrike the Eye, as ſcattered Limbs? Does it not, much more copious, gratify the burning Deſire of Novelty, Novelty! ever ſweet to the Mind, than, when it rings Diviſion's returning Peal, which rather diſguſts, than entertains? Does it not wear, much leſs, the Face of laboured Artifice; every Gleam of which a Maſter-Hand will wrap from Hearers View, if poſſible, in darkeſt Clouds? Is not the Mind, much deeper, engaged, by being kept in delightful Kind of Suſpenſe, with Reſpect to Plan, than, when the Light of Order is made to blaze in upon her, all at once? Cannot the Speaker ſail in the Channel of natural Method, without the Land-Marks of ſeparate Branches, to guide him? Cannot the attentive Mind, with equal Utility, accompany him, in the Voyage of his Diſcourſe, without them? Can ſhe not recollect the Courſe, he has ſteered, without them? Which, moſt, aids the Memory? An intimate Union of Things? Or total Want of it? Certain, ſtrict Connection. 'Tis this, renders an Oration like a Chain,

one Link of which, ſeized, draws all the Reſt, after it. A WATTS, though a declared Advocate for Partition of Diſcourſes, has been conſtrained to acknowledge the Expedience, the peculiar Efficacy, of latent, concatenating, Method. "Thoſe "Writers, and Speakers, avers he, whoſe "chief Buſineſs is to amuſe, or delight, to "allure, terrify, or perſuade, Mankind, do "not confine themſelves to any natural "Order, but, in a critical, or hidden, Me-"thod, adapt every Thing to their deſigned "Ends. Sometimes, they omit thoſe "Things, which might injure their De-"ſign, or grow tedious to their Hearers, "though they ſeem to have a neceſſary "Relation to the Point, in Hand. Some-"times, they add thoſe Things, which "have no great Reference to the Subject, "but are ſuited to allure, or refreſh, the "Mind, and the Ear. They dilate, ſome-"times, and flouriſh long, upon little In-"cidents, and they ſkip over, and, but "lightly, touch, the dryer Part of their "Theme. They place the firſt Things "laſt, and the laſt Things firſt, with won-"drous Art, and, yet, ſo manage it, as to "conceal their Artifice, and to lead the

" Senſes, and Paſſions, of their Hearers, in " a pleaſing, and powerful, Captivity. 'Tis " chiefly Poeſy, and Oratory, that require " the Practice of this Kind of arbitrary " Method." *

Shall I, further, adduce, in Support of not diſſecting an Oration, Practice, of utmoſt Weight? Whoſe? That of a DEMOSTHENES? That of an ISOCRATES? That of a CICERO? No. I'll lead you to higher Authority. Behold the great, divine, Inculcater of Righteouſneſs, Swarms cluſtering, around him, to drink the Tide of his ſalutary Leſſons! Hark! He addreſſeth them, every Eye fixed, every Ear open. Addreſſeth them! How? branching the Stream of his Diſcourſe into ſeparate Rills? No.

Hear! Hear! His delegated Succeſſors, the apoſtolic Sons of Inſpiration proclaim the Goſpel's charming Voice, diſtant Shores liſtening to the Sound. They illuſtrate Points †. They inforce Duties ‡. They

* Logic, Part IV, End of Chap. I.

† 1 Cor. XIII. 1 Theſſ. IV, 16, 17. Rev. VI, from 12. XXI, XXII. &c.

‡ Heb. X, from 22. 1 Pet. II, from 17. 2 Pet. I, from 4. Rom. XIII. 1 Tim. II, 2, 3. &c.

urge Diſſuaſives from lanching into turbid, guilty, Streams *. They demonſtrate Doctrines †. They diſplay their influencing Tendency ‡. How? In the ſleepy, Starch, Method of preſcribed Diviſion? Direct the Reverſe.

Diſcarding all Delineation of Plan, for Reaſons, juſt produced, the Orator, in my Apprehenſion, ſhould, always, uſher in his Diſcourſe upon a Propoſition, of a practical Tendency, with a ſtrong Deſcription of the ſalutary Influence of the Subject; ſometimes, alſo, of the peculiar Propriety, of the great Utility, of inculcating it, ſpringing from the diſorderly State of the moral World. For this will command the Attention of the Audience, will engage them to imbibe, with Alacrity, the Oration's Stream, as it flows along. Nor is this all. It will extirpate introducing an Ha-

* James, V, 12. 1 John, II, 15, 17. 1 Theſſ. IV, 6. Epheſ. V. 3, 4, 5. IV, 25. Gal. V, 16, 19, 20, 21. 1 Cor. VI. 8, 9, 10. &c.

† 1 Cor. XV. James, II. Rom. III, from 20. Acts, II, 25. &c. XVII, 31. X, 41. V, 32. XIII, 31. &c.

‡ 1 Cor. XV, 58. 2 Pet. III, 11, 12, 13, 14. 1 John, III, 3. Heb. XII, 1, 2, 3, 4. Acts, XXIV, 16. &c.

rangue,

rangue, which, frequent, happens, with ſuch vague Suggeſtions, as point no Finger to the Topic.

After pouring Day upon an Aſſertion, when neceſſary, the Declaimer, diſſipating every hovering Cloud of Objection by the Blaze of Argument, ſhould, ever, diſplay to the intellectual Eye the requiſite Proofs of its being erected on firm Foundation of Truth; as it is upon a Perſuaſion of this, which, the deeper rooted, will be productive of richer Fruits, that its Influence upon the Heart, upon Behaviour, abſolutely, depends; as, thus, likewiſe, he would ſtrike in with its genuine Deſign, its Deſign of convincing.

But various Incentives to any Duty, or Diſſuaſives from any Vice, it may ſpecify, ought, never, to be urged. Why? Becauſe it would be, totally, foreign to the Intention of the Theme. This will be diſcerned, in ſtronger Point of View, in the Mirror of particular Specimens. Suppoſe, then, the Subject, "for whoſoever exalteth himſelf ſhall be abaſed; and he, that humbleth himſelf, ſhall be exalted!" Would it not be an intire Deviation from its Scope,

to

to advance Perſuaſives to the Exerciſe of Humility? Let it be, " and, though I be-
" ſtow all my Goods, to feed the Poor,
" and, though, I give my Body, to be
" burnt, and have not Charity, it profiteth
" me Nothing!" Could the Cultivation of the ſublime, generous, God-like, Principle of univerſal Benevolence be, here, preſſed by Motives, with the leaſt Colour of Pertinence? Imagine it, " for thou ſhalt be
" recompenſed, at the Reſurrection of the
" Juſt," or, " a Friend loveth, at all Times!" Would it be complying with the View of the former, to inſiſt upon Inducements to diſplay, in Conduct, the Blaze of Juſtice? Would it be complying with the View of the latter, to egg on the Mind by Stimuli to link, to corroborate, the amiable, delightful, golden, Chains of Friendſhip? Would it be an appoſite Diſcuſſion of our Saviour's Declaration, reſpecting NATHANAEL, " behold an Iſraelite, indeed,
" in whom is no Guile!" to inforce Sin-
" cerity by a Train of Excitements? Is the Orator's Theme, " I have learned, in
" whatever State, I am, therewith to be
" content?" Would he travel the proper Path,

Path, in opening to his Auditory a Volume of Incentives to huſh the Mind to profound Acquieſcence, even, in moſt frowning Diſpenſations of a ſupreme, paternal, King? Or, in ſpecifying the Means of acquiring the golden Treaſure of a reſigned Heart? Is it, "if any Man offend not, in Word, "the ſame is a perfect Man?" Would he chime in with its Aim, by urging Arguments to ſtem the various, baneful, Rills of Speech, to make the Stream of Language flow innocent, flow improving, flow, with Cryſtal Limpidity? Granted, who have diſtinguiſhed themſelves, in the Field of Divinity, a BARROW *, a TILLOTSON †, a CLARKE ‖, a HOLLAND ‡, have counteracted what I have, here, advanced. But can this appear a Demonſtration of its Invalidity to the Eye of Candor, the Eye of Penetration?

The Edifice of a Declamation, erected on the Baſis of a Propoſition, ſhould, ever, be finiſhed with diſtinct Specification of

* Vol. I, Serm. XIII. Vol. III, Serm. VI.
† Vol. IV, Serm. LV.
‖ Vol. III, Serm. XI, XIII, XIV. Vol. IX. Serm. VI.
‡ Vol. II. Serm. XI.

the

the Effects, it is calculated to generate For, ſtript of this, muſt it not be leſs availing? Is it not a prime Deſign of elucidating ſuch Subject, of diſplaying to the intellectual Eye the Pillars of Proof, on which it reſts, to ſtrike, by it, in the Cloſe, with greater Force? Is it not, in a warm Application of particular, awakening, Truths, that the grand Magazines of Oratory are to be unlocked, that all her glittering, richeſt, Treaſures are to be diſplayed? Is it not, here, the Paſſions are, with Power, called to Exerciſe? Is it not, here, virtuous Reſolutions are kindled, in our Hearts, are blown to fiercer Flames? Is, then, any other Branch of a Diſcourſe upon an Aſſertion a Source of equal Utility, of equal Delight to the Mind? 'Tis, therefore, ſomewhat, ſurpriſing, an Orator of ſuch illuſtrious Talents, as a CLARKE *, ſhould, frequent, diſmiſs highly intereſting Topics, without making any Application, to awake the Sons of Guilt from fatal Sleep of Vice, to ſtimulate Men to cultivate an

* Vol. II, Serm. VII, XII. Vol. V, Serm. XI. Vol. VI, Serm. XIV. Vol. VII, Serm. V, XVII. Vol. VIII, Serm. XIII, XIV. Vol. IX, Serm. XVI.

unblemiſhed

unblemiſhed Frame of Soul, to maintain a Courſe of Action, beaming with Virtue's radiant Blaze. This is, likewiſe, ſometimes, done by a more copious, inflaming, TILLOTSON *, by a BARROW †, by a SHERLOCK ‡, by a CONYBEARE ‖.

Allow me to proceed, one Step, further, ſuggeſting, Orations on practical Propoſitions, were they more prolix, not to ſay, fired, in the Application, would be, far, more influential. The more important the Part of a Diſcourſe, merits it not the greater Share of Attention? Shall that Time, that Labour, be expended, in travelling the Path of perplexing Digreſſion, which, in the Peroration, might be employed, with ſo much greater Utility? Does not dwelling §, with Propriety, upon the affecting Nature of a Doctrine brighten an Auditory's Views of it? Does not brightening their Views

* Vol. V, Serm. LXXI, LXXII, LXXIII. Vol. VI, Serm. CVIII, CIX, CX. Vol. X, Serm. CLXXXIV, CXCIII, CXCVII.

† Vol. I. Serm. IV, V.

‡ Diſ. VI, on Immortality. Vol. IV, Diſ. I.

‖ Vol. II, Serm. IV. on 1 Pet. III, 18.

§ Nam et Commoratio, una in Re, permultum movet. CIC. de Or. Lib. III. 53.

of it conduce to make good Reſolutions burſt, in the Breaſt, to more ardent Glow? Here, therefore, it will be of Moment, to attempt, by higheſt coloured Repreſentations, to inſpire moſt vivid Conceptions of the influencing Power of the Truth, inſiſted on.

Introduction to an Harangue, as upon an an Aſſertion, ſo on a preceptive Subject, that points at Refinement of the Morals, ſhould, for Arguments, I have aſſigned, diſplay, in affecting Light, the Importance of inculcating it. This is, more eſpecially, requiſite, when the Declaimer apprehends, the Topic, the Stream of the Diſcourſe, flowing from it, may not be, perfectly, reliſhed by the Palates of ſome of his Auditors.

Demands ſuch Theme Illuſtration? He will, in my Opinion, give thoſe, he addreſſeth, the moſt full, ſtriking, View of its Import, by drawing a juſt Picture of his Character, who exerciſeth what it urges to, or prohibiteth; holding the Mirror up, to make Vice, in the Language of Heart-commanding SHAKESPEAR, in his Tragedy

of

of Hamlet, ſcorn her own Image, to ſhew Virtue her own Feature †, This Species of Elucidation, which the darling Son of Roman Eloquence appears to have chalked out *, will keep Attention on the Wing, when ſhe would be claſped, in downy Arms of Slumber, by the common, Soul-deadening, Method of ſpecifying the Particulars, implied, in the Subject.

The Orator, diſregarded as it may have been by ſome ‡, ranked, high, in the literary World, ſhould, never, fail of urging Obedience to a Precept, to fire the Heart with ardent Reſolutions to pay it, ſtriking at

† Il faut, donc, de toute Neceſſite, deſcendre dans un Detail particulier, & caracteriſer, ſi bien, les Devoirs, les Vertus, & les Vices, que chacun puiſſe s'y reconnoiſtre. ——Traite des Sources de la Corruption, Page 92, Seconde Partie.——Judicious Rules for guiding the Pencil, in ſketching out ſuch Portraits, are delivered, in Page 96, 97, of the ſame Part, alſo, in Profeſſor FORDYCE's ingenious Dialogues on the Art of Preaching.

* Deſcriptio, qualis ſit Avarus, qualis Aſſentator, cæteraque ejuſdem Generis, in quibus Natura, et Vita, deſcribitur. CIC. Top. 22.

‡ BARROW, Vol. III, Serm. XI. TILLOTSON, Vol. XI, Serm. CCX. CLARKE, Vol. II, Serm. I, II, V. Vol. IX, Serm. XIX. SHERLOCK, Diſ. XIV, upon Heb. III, 12. Vol. III. Diſ. VII.

every Impediment, with his collected Thunder. For, this omitted, is its Deſign of exciting to purſue, or fly, a particular Object, complied with? By no Means. Say! No Need of ſuggeſting Arguments for eradicating poiſonous Plants of vitious Affections? No Need of ſpurring, by the Voice of Diſſuaſives, to abandon guilty Purſuits? No Need of diſplaying Allurements to awaken, or fan to Vigor, the Flames of religious Diſpoſitions? No Need of winging, afreſh, the Feet, walking the Path of righteous Acts? Is it not, further, a principal End of ſhedding Light upon an Injunction, that it may, after, be enforced, with greater Efficacy, by Motives? Is it not diſplaying theſe, in affecting Point of View, that, powerful, contributes to give an Harangue upon ſuch a Topic the wiſhed for Influence, making warm Deſire, or ſtrong Averſion, ſpring to Life, in the Heart? Let the Declaimer diſcuſs an Exhortation to cheriſh a flaming Eſteem of the all-lovely, boundleſs, Ocean of Perfection, from whom Rivers of Bleſſings, innumerable, overflowing, inceſſant, guſh, refreſhing, making burſt to Laughter, vaſt Creation's Lap; ſuppoſe, I

ſay,

ſay, the Orator treats a Precept, enjoining this moſt exalted of Virtues, labouring to inſtil a juſt Idea of its Nature, without preſſing the Cultivation of it by Incentives, how much leſs intereſting, how much leſs availing, his Diſcourſe †!

Sometimes, a particular Motive is linked to a perſuaſive Theme. With this the Haranguer muſt not fail of attempting to ſtrike. But, giving his Mind the Reins, he may, with perfect Conſiſtence, to the Augmentation of his Oration's Influence, allow her an ampler Range, ſubjoining a Chain of other Conſiderations, calculated to inforce a Compliance with the Injunction.

'Tis, becauſe the Aim of a Precept is, not to inſpire Conviction of any Point, but to animate to ſome Courſe, that it, never, can, in my Opinion, be, fit, reduced to one, or more Propoſitions, as the Ground-Work of the Diſcourſe, to be treated, in the Form of Proof. In many Exhortations,

† Multoque plus proficiat is, qui inflammet Judicem, quam ille, qui doceat. CIC. de clar. Or. 23.

See a warm Recommendation of an Addreſs to the Paſſions, in the fourth of WATTS's Diſcourſes on the Love of God, in SCOUGAL's Diſ. on miniſt. Func. in Dial. II, ſur l'El. par l'AR. de CAM.

not

not ſo much, as the Shadow of an Aſſertion. What, of Conſequence, intended to be evinced? With others particular Declarations are incorporated. But handling, even, ſuch, in the Manner, ſpecified, would, I conceive, be deviating from their Scope. A SOUTH, indeed, diſcuſſing " train up a Child in the Way he " ſhould go, and, when he is old, he will not " depart from it!" ſuggeſts, with illuſtrious TILLOTSON, a Propoſition, as expreſſive of its full Senſe, " that a ſtrict and virtuous Edu- " cation of Youth, is, abſolutely, neceſſary to " Man's Attainment of that ineſtimable Bleſſ- " ing, that unſpeakable Felicity, of being ſer- " viceable to his God, to Mankind, to him- " ſelf, in the whole Courſe of his following " Life;" which he, then, proceeds, in elaborate Way, to demonſtrate. But is this exhibiting the Subject, in the proper Point of View? What its grand Deſign? To eſtabliſh a Truth? No. But, to excite to ſow the Seeds of Religion, in the tender Soil of budding Minds, particularly, by the promiſing Hope of their, ever, producing the golden Crop of virtuous Conduct. For the Cloſe of the Theme, I preſume, is to be conſidered, not as rendering the Whole a Propoſition, but, in the Light of an Incentive. A TILLOTSON, open-

ing the Field of his Diſcourſe upon " and I " ſay unto you, my Friends, be not afraid of " them, that kill the Body, and, after that, " have no more, that they can do! But I " will forewarn you whom you ſhall fear. " Fear him, who, after he hath killed, hath " Power to caſt into Hell! Yea, I ſay unto " you, fear him!" adduceth, as compriſing the " Topic's Import, the Obſervation, " that God " is, infinitely, more to be dreaded, than " Men," which, with Prolixity, he confirms. But is not this, in Reality, a Conſequence, deduced from what the celeſtial Meſſenger has, here, advanced? Was his Purpoſe, to demonſtrate this Particular? Is it not glaring, his Aim was, to engage to ſtand, in maintaining the Cauſe of Truth, in practiſing the Laws of Omnipotence, the tremendous Thunder of whoſe angry Arm will, finally, cruſh incorrigible Guilt; ſtand, with a Firmneſs, invincible by a Dread of the raging Storms of human, limited, Vengeance †?

† WATTS, in the firſt of his Diſcourſes on the Love of God, diſplays his preceptive Subject, in the Light of a Propoſition. — TILLOTSON, Vol. II, Serm. XXI. Vol. IV, Serm. LI. Vol. VI, Serm. XC. Vol. VII, Serm. CXXV. Vol. VIII, Serm. CXLII. Vol. XI, Serm. CCXV. Vol. XII, Serm. CCL. — CLARKE, Vol. IV, Serm. XVI. Vol. X, Serm. II. Vol. VII, Serm. V.

After

After preſſing the Obſervance of an Exhortation by Heart-inflaming Conſiderations, the Orator may, with Pertinence, exhibit to the intellectual Eye the various Means, which give Birth to, which exalt, what it injoins, or condemns. For is a Duty recommended? It muſt, unqueſtionable, involve, in it, a Recommendation of the ſeveral Springs, from which it flows. Is a criminal Practice prohibited? It muſt, unqueſtionable, involve, in it, a Prohibition of the ſeveral Springs, from which it flows. Attending to this will open the Declaimer a different, extenſive, Grove of Matter, in which his Genius may rove.

Specifying, amplifying upon, the Sources, from which virtuous Affections take their Riſe, conduce to kindle, to blow, them, into Ardor. I hear Oratory harangue on a Subject, that injoins the Exerciſe of Gratitude to the eternal Fountain of Excellence, of Benefits. Having deſcribed, having inforced, it, hark! ſhe avers, " 'tis frequent, ſedate, Reflection upon the in- " eſtimable Favours, ſhed, even, on guilty " Heads, ſhed, in an ever-ſtreaming Deluge, " by Heaven's paternal Hand, that awakens, " that inflames, this amiable Diſpoſition; Re- " flection, particularly, on the Donation of the " noble Prerogative of Reaſon, on the Miſ-

" ſion

" ſion of his darling Son, to effect moſt mo-
" mentous Ends to the human Race; his
" Son, whom he addreſſed, in ſubſequent
" Terms. " Deſcend, my Beloved, from thy
" exalted Throne of Pearl! Depoſit thy
" dazzling Crown, thy blazing Sceptre!
" Strip thy flowing, golden, Robes! De-
" part, awhile, theſe ſpacious, Cryſtal,
" Courts! Enter, in Humanity's Veſtment,
" the Vallies, where Streams of Guilt, of
" Sorrow, roll! The Degeneracy, the in-
" tellectual Darkneſs, of my Children, call
" for it, with loud, united, Voice. Tides
" of Compaſſion for them guſh from my
" melting Bowels. Floods of my Favour
" ſhall flow to them, Spite, even, of Moun-
" tains of their Crimes. Go! Make the
" Sun of celeſtial Light riſe, and blaze,
" with meridian Splendor, upon their be-
" nighted Minds, unvailing the Path of Du-
" ty, unvailing Motives to travel it, of ut-
" moſt Energy! Conduct them, in Virtue's
" Courſe, by holding up to View a radiant
" Example! Let beneficial, amazing, Works
" of Power ſhout, through terreſtrial Realms,
" thy Deſcent from theſe, reſplendent, Abodes!
" Embrace the univerſal Deſtroyer, robed to

" thee, in Ignominy, letting fly Showers of " his moſt pointed Shafts; embrace him, " to reſcue my rational Offspring from " the flaming Deluge of interminable Tor- " ture, to place them, in ever glittering " Seats of Bliſs!" Does not intent Me- " ditation upon the Rivulets of Favours, " that run to us from human Benefactors, " light up, or add freſh Vigor to, the " Lamp of Thankfulneſs? Can, then, " ſurveying, with an Eye of deep Con- " templation, the mighty Sea of divine " Mercies fail of firing the whole Soul?" Say! now, is not ſuch Recital of what creates Gratitude to the univerſal Parent, highly, calculated to make it burſt to Birth, calculated to augment it? This Conſideration, as the high Moment * of a Knowledge of the Cauſes, which impart Life, impart Strength, to Virtues, to Vices, demonſtrates, in a ſtrong Light, the Utility of this Branch of an Oration upon a Precept.

* Felix, qui potuit Rerum cognoſcere Cauſas. VIRG. Geor. Lib. II.——Voyez Traite des Sources de la Corruption. MASON, on Self-Knowledge, Part I. Chap. VIII.

The

Let it, likewiſe, be obſerved, in opening the Fountain-Heads, from which a particular Grace, or Immorality, flows, the Perſuaſives, that have been exhibited, will begin to exert their Influence, in ſpurring to have Recourſe to, or fly, the Springs! What Paſſion, reſpecting the Object, Motives have made burſt Inactivity's Chains, they will arouſe towards its Cauſes. Is it Deſire of the former? They will wake Deſire of the latter. Is it Abhorrence of the former? They will wake Abhorrence of the latter; wake it, to proportionable Fervor of Flame.

The Scene of an Harangue on a Command may be, appoſite, ſhut with a very ſummary Exhortation, full of Pathos, founded on the Baſe of Motives to obey it, that have been diſplayed, or, which appears preferable, by this, accompanied with a Recapitulation of the Incentives, cluſtered by Preciſion's Hand, that, like the Sun's collected Rays, they may light up the whole Soul into a Blaze.

Not uncommon with thoſe *, who have ſwayed,

* Tillotson, Vol. II, Serm. XXXIII. Vol. IV, Serm. LIV. Vol. VIII, Serm. LXXVII. Vol. XI, Serm. CCX,

ſwayed, in the public Eye, a ſhining Sceptre of Eloquence, to wind up the Clew of a Diſcourſe, with a Series of Inferences, or Reflections, when the Subject is exhortatory, after inforcing it by Motives. This Species of Cloſe takes a more diffuſive Scope, than the preceding. And, in my Judgment, ſhould, ever, be crowned with it, as, beſt, adapted to promote the Theme's perſuaſive Deſign.

Pondering this genuine View of a preceptive Topic will exhibit, in convincing Light, the Impropriety of many Particulars, eſtabliſhed, as Pillars of what are deemed, even, Standard Diſcourſes. Adhering to it, in Compoſition, will render public Orations more pertinent, more conciſe.

Incentives to purſue, or fly, a Courſe of Action, as Proofs, in Demonſtration of the Certainty of a Propoſition, may be drawn from the Source of Reaſon's Light,

CCX, CCXVIII. Vol. XII, Serm. CCLI. CLARKE, Vol. II, Serm. II, VIII, XIV. Vol. IX, Serm. V. FOSTER, Vol. II, Serm. X. WATTS, Vol. III, Serm. III. SHERLOCK, Vol. II, Diſ. IV.

from

from Experience, from the fruitful, Soul-refreſhing, Well of Revelation. But, if pertinent, they will, neceſſarily, differ, according to the Nature of the Precept; differ, as it is general, or particular. Ample the Field of Motives. Yonder, lo! it lies. It courts our Feet. Let us enter! Let us ſuffer the Eye to glance upon it!

Hark! Hark! Religion exalts her Voice, beſpeaking ſacred Oratory, thus. "To "make the Love, the Deſire of me, burn, "in the Hearts of Men, to win them to "ſubmit to my golden Sceptre, paint me "to the mental Eye, as dreſſed, in all "my dazzling Charms of Beauty; as the "Nurſe of Vigor of Mind, of Body; "as conducing to eſtabliſh an untainted "Reputation; as what advanceth the in-"trinſic Dignity of Man; as the moſt "certain Fountain of the golden Rivulet of "Competence, of the golden Flood of "Opulence; as the Mother of moſt re-"fined, moſt permanent, moſt extatic, "Delights *; as the Spring of Joy, of "Advan-

* What Nothing, earthly, gives, or can deſtroy,
The Soul's calm Sunſhine, and the Heart-felt Joy,
Is Virtue's Prize. POPE's Eſſay on Man, Ep. IV:

From

" Advantage, to others; as the Pillar of
" ſocial Felicity; as the Procurer of the
" approving, Soul-gladdening, Smiles of
" over-ruling Heaven; as the Source of
" Heart-felt Calm †, in Life, of Mind-
" reviving Satisfaction, in the ſolemn
" Moments, Death's rapid Waves burſt
" in, bearing, away, Life's feeble Banks;
" as what will make moſt intereſting of
" Days, whoſe Chariot Wheels whirl,
" impetuous, towards accountable Agents,
" riſe to them, ſmiling, in Gold, ſtrip
" tremendous Judgment's Solemnities of
" all Terror, ſtrip them of Terror! nay,
" render them big with Joy; as, indiſ-
" penſibly, neceſſary, to unlock * Man-
" kind the glittering Gates of celeſtial
" Gardens, where, golden Flowers of Bliſs,

From Virtue's Fount the pureſt Joys out-well,
Sweet Rills of Thought, that chear the conſcious Soul.
THOMPSON's Caſtle of Indolence, XXXVI.

Virtue the Root, and Pleaſure is the Flow'r.
YOUNG's Night Thoughts, No. VIII.

† And Peace, O Virtue! Peace is, all, thy own.
POPE's Eſſay on Man, Ep. IV.

* ——————————that golden Key,
That opes the Palace of Eternity.
MILTON's Comus.

" unwithering, grow; where, tranſporting
" Pleaſures guſh, in overflowing Torrents,
" from thouſand, inexhauſtible, Foun-
" tains; where, O rapturous, moſt ani-
" mating, Attractive! more exalted
" Thrones, more dazzling Crowns, Scep-
" tres, ſtarred with more brilliant, with
" thicker cluſtered, Gems, await my more
" illuſtrious Sons!"

'Tis by Motives, of this Nature, that the Exerciſe of particular Virtues may be preſſed. Sometimes, what is enjoined may, likewiſe, be recommended, as the Means of killing Seeds of Vice, of baffling Attacks of ſurrounding Army of Temptations; as a vigorous, generous, Root, producing the Branches, the Leaves, the red-cheeked Bloſſoms, the ripe Fruit, of Graces; as the Inſtrument of winning, of linking faſt, the Eſteem of Mankind, of engaging them to extend the Hand of friendly Aid. Sometimes, the Span-Length of Life, the fragil Nature of her golden Thread, may be adduced, as Incitements. Now, our endearing Relations to one another may be opened to the mental Eye, to influence. Now, particular, all-luminous, Attributes

of

of the dazzling Creator. Now, that he ſits, high, enthroned, at vaſt Creation's Head, holding her Reins, in his almighty Hand, directing the Movement of all her maſſy Wheels.

We may be, further, animated to Obedience, by repreſenting to the Eye the ſolemn, valid, Engagements, by which we have bound ourſelves, in embracing the Goſpel Scheme; the peculiar Obligations to it, ariſing from the diſtinguiſhing Privileges, which flow to us from that Heaven-ſprung, ſublime, moſt efficacious, Inſtitution; that our Honour, as Chriſtians, calls for it, aloud; that the Intereſt of Religion, in Thunder, echoes the ſame Voice. Nor is it, a little, calculated to allure, by working upon the Principle of Gratitude, to diſplay the unfathomable Ocean of indulgent Parent of Nature's Love * to his intelligent Offspring, in aſtoniſhing Inſtances, Revelation's Day unvails; to diſplay the ſtupendous Kindneſs to rebellious Duſt of a deſcending, World-

* See Night Thoughts, No. IX, VI, III; HERVEY's Contemp. on ſtarry Heavens, Vol. II. P. 169, 170, 171.

enlighten-

enlightening, Poverty-ſuffering, Stigma-enduring, bleeding, groaning, expiring, Saviour. It will, alſo, tend to attract the Feet into Virtue's Road, to ſet, before the Eye, the blazing Sun of his Example, uneclipſed, with, even, ſmalleſt Spot; to unfold the inviting Pages of the ſhining Pattern of others. It will ſerve to call forth a vigorous Exertion of the Faculties, in putting on the golden Robes of Righteouſneſs, Robes ſtill more radiant, to exhibit the gracious, co-operating, Aid of an omnipotent, irreſiſtible, Arm, which will enable zealous, active *, Feet to climb every Mountain's Brow, in Duty's Ways, to reach more elevated Heights of her bloſſoming Aſcent.

Some of theſe Incentives, but the Oppoſites to others, may be urged, as Diſſuaſives from criminal Indulgencies; to avoid plunging in which a Motive, of no inconſiderable Influence, that may, likewiſe, be

* Heav'n aids Exertion, greater makes the great.
YOUNG's Night Thoughts, N°. IX.
See DODDRIDGE's Riſe, and Progreſs, of Religion, in the Soul, Chap. XV, XVI; Serm. VII. on Regeneration.

ſuggeſted, is the extreme Difficulty of ſhaking off the Iron, inſlaving, Fetters of Vice. Nor is it an Incitement, of trivial Weight, in perſuading Votaries of Iniquity to break the guilty Snare, that Pardon, free, of Crimes, Crimes, of, even, very blackeſt Die, flows to Sons of Degeneracy, upon their ſincere Reformation, from the ſupreme, inexhauſtible, Fountain of Mercy; Pardon, purchaſed by Crimſon-Rivulets, that guſhed from an agonizing Redeemer's Wounds.

Here, here, O Oratory! here, be thy choiceſt Quivers emptied, in exhibiting, in moſt ſtriking Form, in preſſing Home, Motives ſuch, as theſe, to wake, in human Hearts, the various Paſſions, to feed fair Virtue's Bliſs-producing Tree, to kill the baneful Roots of Vice!

With reſpect to the Garment of Style, in which Orators ſhould cloath their Sentiments, I cannot avoid remarking, how, incomparably, more affecting their public Diſcourſes on religious Topics, did they ſtud them with numerous, ſparkling, Gems

of

of Figures *, not ſoaring, however, ſo high, in Imagination's Regions, as to leave their

* Would it add Validity to what is, here, advanced, I might evince, that ſome, who have ſhone, as Suns, in the Territories of Eloquence, of Criticiſm, have pleaded, ſtrenuous, for Grafting, with munificent Hand, on the Body of an Oration, blooming Branches of Heart-firing Figures.

" You muſt remember, now, that I allow of all thoſe " Graces of Style, and delicate Thoughts, that tend " to Perſuaſion. There can be no true Eloquence, " without a due Mixture of Poetry. The main Thing, " in which Poetry differs from Eloquence is, that the " Poet paints, with Enthuſiaſm, and gives bolder " Touches, than the Orator. But Proſe allows of " Painting. For, without lively Deſcriptions, it is im- " poſſible, to warm the Hearer's Fancy, or to ſtir his " Paſſions." Dialogue ſeconde de M. de FENELON, l'ARCHEVEQUE de CAMBRAY, ſur l'Eloquence.

" It is of great Importance, to make Youth obſerve, " in reading good Authors, the Uſe, which true Elo- " quence makes of Figures, the Aſſiſtance, it draws " from them, not only to pleaſe, but to perſuade, and " move the Affections, and, that, without them, Ex- " preſſion is weak, and falls into a Kind of Monotony, " and is, almoſt, like a Body, without a Soul."

Methode d'enſeigner, et d'etudier, les belles Lettres, par ROLLIN, Tome, II. Chapit. ſur les Figures.—Voyez les Obſervations de meme Auteur, ſur l'Eloquence de Chaire !

 " Spark-

their Aſſemblies Genius, panting, in the Vale, below, unable to wing her Way, after

" Sparkling Images, and magnificent Expreſſions, muſt " be uſed." Reflexions de RAPIN, ſur l'Eloquence.

" An Orator, therefore, will aim at ſomething, fur- " ther, will, as I ſaid before, to Purity, and Perſpi- " cuity add Ornament, in which is placed, if not the " Uſefulneſs, at leaſt, the chief Splendor of Eloquence. " This it is, which gives to a Diſcourſe Magnificence, " Sweetneſs, Beauty, that engages the Attention, that " captivateth the Hearts, extorteth the Applauſes of an " Audience, that diſtinguiſheth the Orator from the " Philoſopher, and Man of Buſineſs, that raiſeth his " Language, above the Simplicity of common Proſe, " that tempereth the Auſterity of his Arguments, im- " proves the Keenneſs of his Wit, and inlivens the " briſk Sallies of his Fancy, rendering him a Perſon, " honoured, and admired."

LAWSON's Lectures on Oratory, N°. XIII.

" Allegories, when well choſen, are like ſo many " Tracks of Light, in a Diſcourſe, that make every " Thing, about them, clear, and beautiful. A noble " Metaphor, when it is placed, to an Advantage, " caſts a Kind of Glory, round it, and darts a Luſtre, " through a whole Sentence."

SPECTATOR, Vol. VI, N°. 421.

" The Paſſions are, ſometimes, to be rouſed, as well " as the Fancy to be entertained; and the Soul to be " exalted, and enlarged, as well as ſoothed. This, " often, requires a raiſed, and figurative, Style; " which

after them. For 'tis the burning Glow of theſe, prolific Fancy's genuine Offspring, yes,

" which Readers of low Apprehenſions, or ſoft, and " languid, Diſpoſitions, having heard of the Words, " Fuſtian, and Bombaſt, are apt to reject, as ſtiff, and " affected, Language." GUARDIAN, Vol. I, N°. 12.

" How wondrous a Conqueſt might be obtained over " a wild World, and reduce it, at leaſt, to Sobriety, if " the happy Talent of Fancy were employed, in dreſſ- " ing the Scenes of Religion, in their proper Figures of " Majeſty, Sweetneſs, and Terror."

WATTS's Preface to lyric Poems.

" To apply himſelf to the Imagination is a main " Part of the Preacher's Buſineſs, by ſuggeſting proper " Materials, combining ſtrong Images, bringing Things, " as it were, preſent to the very Senſes, employing bold " Sentiments, glowing Figures, animating the whole, " with ſuch Strength, and Spirit, and adorning it, with " ſuch Elegance, and Grace, both of Diction, and " Manner, as are fitteſt to ſeiſe, to allure, and tran- " ſport, the Hearers." FORDYCE's Art of Preaching.

To this your Suffrage, ye modern Pens! I may be permitted to ſubjoin the Voice of Antiquity.

In Oratore, Verba, prope, Poetarum ſunt requirenda.

CIC. de Or. Lib. I.

Eſt enim finitimus Oratori Poeta, Numeris adſtrictior, paulo, Verborum autem Licentia, liberior, multis vero ornandi Generibus, Socius, ac pene, par.

CIC. de Or. Lib. I. 16.

Eſt,

yes, ye! who pour the Tide of your Harangues to liſtening Crouds, 'tis the burning

Eſt, quaſi, Luminibus diſtinguenda, et frequentanda, omnis Oratio Sententiarum, atque Verborum.

Cic. de Or. Lib. III. 52.

Σχηματα enim quæ vocant Græci, ea, maxime, ornant Oratorem. Cic. de clar. Or. 37.

Nec Res ulla, plus, apud Animos Hominum, quam Ornatus Orationis, valet. Cic. de clar. Or. 52.

Exigitur enim ab Oratore, etiam, poeticus Decor. Neque, ideo, minus efficaces ſunt Orationes, quia ad Aures judicantium, cum Voluptate, perveniunt.

Tacit. de Or. Dial. §. XX. vide §. XXII.

In Ornatu, ſine Dubio, plus, quam in cæteris dicendi Partibus, ſibi indulget Orator. Nam, emendate, quidem, ac dilucide, dicentium tenue Præmium eſt, magiſque Vitiis carere, quam ut aliquam magnam Virtutem adeptus, videris. Cultu vero, atque Ornatu, ſe, quoque, commendat ipſe, qui dicit, &, in cæteris, Judicium doctorum, in hoc, vero, popularem Laudem, petit.

Quintil. Lib. VIII. Cap. 3.

Cauſa Veritatis, licet poſſit, ſine Eloquentia, defendi, ut eſt a multis, ſæpe, defenſa, tamen Claritate, ac Nitore, Sermonis illuſtranda, et, quodammodo, diſſerenda, eſt, ut, potentius, in Animos influat, Luce Orationis ornata. Lactan. Lib. I. de fals. Relig. §. I.

Ακρως δε, και, η. επι τουτο, Συνοδος των Σχηματων εωθε κινειν. Οταν δυο, η τρια, οιον, κατα Συμμοριαν, αναμιγνυμενα, αλληλοις εμφανιζη την Ισχυν, την Πειθω, το Καλλος. But, alſo, beſides this, an Aſſembly of Figures has uſed, vehemently, to move. When two, or three, throughly, mixed,

ing Glow of theſe, contributes, ſtrong, to breath Spirit into a Diſcourſe, to keep Attention alive, to fire an Auditory's Breaſt. They warm, as the Language of a Heart, inflamed with various Paſſions. But the continued Voice of dry, unanimated, Diction, ſounding in the Ear, as beſpeaking a frozen Breaſt, as not gratifying the unquenchable Thirſt for Variety, is apt, Opiate-like, to lull aſleep the Soul, to nauſeate the Mind of Feeling, of Taſte. In Painting, ſtrong Colouring never fails to ſtrike the Eye. It heightens, oft, the true Beauty of a Piece. In Oratory, glowing

mixed, as it were, in Society, they impart to one another Strength, Perſuaſiveneſs, Beauty. LONGIN. Sect. XX. Similar Sentiment ſhines out to the Eye, in Sect. XXII. The Efficacy of particular Figures he has opened, in Sect. XV, XVIII, XXI, XXII. In Section VIII, enumerating Ingredients of Sublime, he particularizeth *η των Σχημάτων Πλάσις*, the Formation of Figures. See Sect. XVII.

Αι δε, απο των Σχημάτων, Χάριτες δηλαι εισι. But the Charms, from Figures, are perſpicuous. DEMET. PHAL. de Elocutione, § 140. The Force of Metaphors his Hand has touched, in § 78; of other figurative Modes of Expreſſion, in § 63, 66, 99, 106, 108, 146, 148, 151, 155, 198, 162, 278, 280, 281, 283, 284, 299, &c. See WARD's Or.; l'Art de parl. en pub.

Touches

Touches of a rhetorical Pencil ſeem no leſs requiſite, to conſtitute a blooming, compleat, attractive, Child of Genius.

More, frequent Stars of Figures, ſpangling the Firmament of Declamations, afford the Orator an Opportunity of, pertinently, giving his Voice that rich Variety of Tone, which, never, fails to charm, affords him an Opportunity, likewiſe, of diſplaying, with Propriety, more frequent Alteration, more glowing Fire, of Geſture*. For is it not a Rule, built on Nature's ſtable Baſe, that when a Vein of Ardor runs, blazing, through the Body of a Compoſition, the Manner ſhould flame? But a Production, deſtitute of firing Soul of Figures, in POPE's Phraſe,

> Correctly cold, and, regularly, low,
> That, like a wounded Snake, drags its ſlow Length, along †,

* Καθολε δε, της Λεξεως τα Σχηματα και Υποκρισιν, και Αγωνα, παρεχει τω λεγοντι, μαλισα, το διαλελυμενον. But, upon the whole, Figures of Speech, eſpecially, Diſjunction, adminiſter to the Speaker both theatrical Action, and Vehemence. DEMET. PHAL. de El. § 285. See § 197, 198.

† Eſſay on Criticiſm.

can

an it be, appoſite, delivered, with a vivid Spirit of Action?

Be it weighed, as another Benefit, accruing from the Uſe of boldeſt Figures, that they, eminent, conduce to rivet particular, momentous, Sentiments, faſt, in the Memory of the Audience. Nay, they furniſh the Mind a ſignal Aid, in travelling, again, the whole Path of Thought, in which the Orator has led her. Thus, in hiſtorical Narration, remarkable Facts, not only, ſtamp themſelves, deeper, on the Table of our reflecting Powers, but, when recollected, draw, with them, a Train of other Incidents.

Need I draw an Argument for interweaving with religious Diſcourſes many ſuch ſtriking Forms of Speech, as I am pleading the Cauſe of, from the ſacred Fountains? Where, do Figures flaſh, ſo bright, upon the Eye, as, in the Sky-deſcended Volume? What exalted Heights, moſaic Diction*, ſometimes, ſoareth, on Imagination's

* Deut. XXXII. XXVIII, 3 to 7, 16 to 20, 23, 24. XXVII, 15 to 26, XI, 17. VI, 8. IV, 20, 24. I, 10, 44, &c. Gen. II, 9; III, 22, 24.

Wings! What a Glow of Colouring warms the Leaves of the diſtinguiſhed Son of Patience †; the ſacred Odes ‡; the Pages of the Man of Wiſdom ‖! On the Tree of prophetic Language, behold, behold rhetorical Bloſſoms hang, full-blown, in large, in numerous, Cluſters §! The Style burns with intenſe Fire. It, oft, arouſeth, like the Thunder's bellowing Peal.

† Job, XXXIX. XXVI. XXXVII. XXXVIII. XLI. XXVIII, 14, 22. XXIX, 11, &c. XXXI, 38. XVI, 18. XIV, 2. XI, 8, &c. IX, 5, &c.

‡ XVIII. LXVIII. CXXXIX. CXIV. XCVII. XXIX. CIV. XXIV. XIX. LXV. CXXIV. CXLVIII. LVIII. XLV. LXXX. XCIII. XXXVI, 5, &c. CXXXII, 9, 16. CXLIV, 5. LXXV, 3, 8. LXXVII. 16. LXXXV. 11. XCVIII, 8. XCVI, 11, 12, &c.

‖ Prov. VIII. IX. V. III, 15, &c. IV, 5. VII, 4. Eccl. X, 16, 17, &c.

§ Isaiah, LI, 17. This Paſſage is uſhered in, with alarming Epizeuxis. This ſucceeded by Apoſtrophe. This by Proſopopœia, Metaphor. XL, 15, 12, 22, &c. XIV, from 7. I, 2, 30, 31. XLIX, 13. XLIV, 23. XIII, 5, 6, &c. LII, 1, 9. LIV, 1. XXXV. &c. Nahum, I, 5, 6, 10. II. &c. Hab. III, from 6. &c. Jer. XXII, 29. XIII, 23, 24. XVII, 3, &c. VI, 19. IX, 1, &c. XLVI, 8, 9. XLVII, 6. &c. Lament. II. 13, &c. IV. &c.

Hear

Hear the great Meſſenger of Heaven ſpeak, with matchleſs Energy! Hark! Now, he ſtrikes by Force of Metaphor [1]. Now, he imparts momentous Truths, in pleaſing Form of Similitude [2]. Now, he animates his Diſcourſe by Interrogations [3]. Now, he preſents moſt intereſting Scenes, as it were, to our very View [4]. Now, in a Sentence, he, pathetic, pathetic, repeats a Word [5]. Now, he introduceth ſeveral

[1] MAT. IV, 19. V, 13 to 16, Metonymy, 29, 30, 39, 40. VI, 2, 3, 22, 23. VII, 3 to 7, 13, 14. IX, 37, 38. XI, 29, 30. XVI, 18, 19. XXIII, 4. XXVI, 42, Metonymy, 26, 27, 28. JOHN, II, 19. III, 19 to 22. IV, 14. V, 35. VI, 35. VIII, 12. XI, 25. XII, 36. XV, 1, 2, &c.

[2] MAT. VII, 24 to 28. IX, 16, 17. XI. 16, 17. XIII, to 9. XVII, 20. XVIII, 12 to 15. 23 to 35. XX, to 17. XXI, 28 to 45. XXII, to 15. XXIII, 37. XXIV, 27, 28, 32. XXV, to 31. MARK, XII, to 10. LUKE, XV, 3, &c. XVI. JOHN, X, 1, 2, &c. XII, 24.

[3] MAT. V, 46, 47. LUKE, VII, 24, 25, 26.

[4] MAT. XXV, 31 to 46. XXIV, 29, 30, 31. XIII, 49, 50.

[5] MAT. XXIII, 37. In this Paſſage, Apoſtrophe, Similitude, Epizeuxis, Proſopopœia, Interrogation, all, ſhine out to the Eye. The Exclamation, in the Verſion, has no Place, in the Original.

Paſſages with the ſame Word [1]. Now, he cloſeth them with the ſame Word [2]. Words, that ſhut a Sentence, open, now, the next [3]. Now, his Language mounts, on bold Hyperbole's Pinions [4]. Now, exploding all Conjunctions, he giveth his Expreſſion Vehemence [5]. Now, he warms by affecting Addreſs to inanimate Objects [6]. Now, he repreſents them, as Perſons [7]. Now, he exhibits Things, in agreeable Light of Contraſt [8]; his Style, conveying, now, what wears the Face of Incompatibility [9], but, quite, conſiſtent to Reflection's Eye. Now, melting, in a Tide of Pity, he pauſeth,

[1] MAT. V, 3 to 12. X. 40, 41. XXIII, 13 to 33. LUKE, VII, 24, 25, 26. JOHN, XVI, 9, 10, 11.

[2] MAT. X, 41.

[3] MAT. X, 39. JOHN, XIII, 20.

[4] MAT. XIX, 24.

[5] MAT. X, 8. MARK, VII, 21, 22. LUKE, VII, 22.

[6] MAT. XI, 21 to 25. XXIII, 13 to 33, 37. JOHN, XVII, 1. &c. Apoſtrop.

[7] JOHN, XII, 48. LUKE, VII, 35.

[8] MAT. XXIII, 12. X, 26, 27. XVIII, 18. VII, 13, 14, 17, 18. MARK, II, 17. X, 31. LUKE, VI, 9, 25. XII, 51. XV, 32. XVI, 10, 11, 12.

[9] MAT. XIII, 13. X, 39. MARK, X, 31. LUKE, VIII, 10.

abrupt,

abrupt, leaving the ſympathetic Mind to conjecture the Remainder [1].

Eye, likewiſe, the apoſtolic Pages! See them ſtrewed with Flowers of Figures! How ſtrongly metaphorical [2] the Language of eloquent PAUL! How ſtriking his Apoſtrophes [3]! He perſonifies [4]. He exclaims [5]. He compares [6]. He contraſts [7].

[1] LUKE, XIX, 42.

[2] ROM. XI, 16 to 22. 1 COR. X, 3, 4, XII, 12. XIV, 20. 2 COR. III, 2, 3. V, to 5. IX, 6. GAL. III, 24. V, 7, 9. VI, 7, 8. EPHES. II, 19 to 22. IV, 14, 16, V, 8. VI, 13 to 19. COL. III, 10. IV. 6. 1 THESS. V, 58. 1 TIM. VI, 12. 2 TIM. II, 3. IV, 7, 8. HEB. V, 13, 14. ACTS, XX, 28, 29. XVIII, 6. Metonym. XIII, 10.

[3] 1 COR. XV, 55. This Verſe is charged with Apoſtrophe, Interrogation, Proſopopœia, Anaphora. The Original, here, exhibits not the Exclamation, in the Tranſlation.

[4] 1 COR. XIII.

[5] ROM. XI, 2, 3. GAL. III, 1.

[6] 1 COR. XV, 37, 38, 41, 42. 2 COR. III, 18. GAL. IV, to 4. 2 TIM. II, 17. HEB. I, 11, 12. IV, 12. VI, 19.

[7] 1 COR. IV, 10. XV, 42 to 45, Metaphor, Anaphora. XIII, 12. 2 COR. II, 16. VI, 3 to 11. In this beautiful Paſſage, cluſter Antitheſis, Aſyndeton, Anaphora, Metaphor, Oxymeron. IX, 6.

He

He interrogates[8]. He replies. Sometimes, he addreſſeth, in a beautiful Chain of Repetition[9]. Sometimes, he ſtrikes the Mind, more forcible, making his Diſcourſe ruſh upon her, with greater Impetuoſity, by Omiſſion[1] of languid Copulatives.

JAMES, too, powerful, impreſſeth by this Figure[2]. He wakes Attention, by a ſimilar Beginning of ſeveral Sentences[3]. Expreſſive his Metaphors[4]. He engageth, he throws Light upon his Reaſoning, by frequent Similitudes[5]. He introduceth what is inanimate, as burſting into Voice[6].

PETER's Style, ſometimes, aſcends, in pleaſing, continued, Gradation[7]. It laughs

[8] ROM. XI, 11. IX, 19, 20, 21. 2 COR. VI, 14, 15. XI, 22, 23, Epiſtrophe.

[9] Climax, ROM. VIII, 30. Anaphora, 1 COR. XV, 15, 16, 17. XIII, 11, 8, 1, 2, 3. 2 COR. IV, 8, 9. VI, 14, 15, 16. VII, 11. XI, 26. EPHES. IV, 5, 6. PHIL. IV, 8. 1 TIM. IV, 12. V, 10.

[1] GAL. V, 19 to 24. EPH. III, 18. 1 TIM. III, 16. 2 TIM. III, 2, 3, 4. IV, 2. HEB. XI, 33, 34.

While Expletives their feeble Aid do join.

POPE's Eſſay on Criticiſm.

[2] III, 15. [3] V, 13, 14. [4] III, 6. IV, 14.

[5] I, 6, 10, 11, 23, 24. II, 15 to 18. III, 3, 4, 5, 11, 12. V, 3, 7. [6] V, 4.

[7] 2 EP. I, 5, 6, 7. Epanodos, III, 8.

with

with Compariſons [8]. It beams with Rays of Metaphor [9]. It exhibits ſtrong Deſcription [1].

JUDE's Pencil colours with the Paint of glowing Metaphor [2].

JOHN's Pages, as they flame with united Blaze of numerous, other, Figures, ſo they are fraught with Strokes of moſt vivid Imagery. The grand, awful, Tranſactions of univerſal Judgment; the Dread-awakening, pointed, Torture, deep ſtung with which, irreclaimable Vice muſt drag on a ſad, ſad Eternity; the future Felicity of Virtue, raviſhing, ever-enduring, Deſire-kindling, all theſe Objects, they diſplay, in moſt lively, Heart-affecting, Colours, placing them, full, in the very Eye [3].

By,

[8] 1 EP. I, 24. II, 2, 4, to 9.

[9] 1 EP. I, 13. V, 2, 4. 2 EP. I, 19. II, 17. ACTS, IV, 11.

[1] 2 EP. III, 10, 12. Aſyndeton, 1 EP. V, 10.

[2] 12, 13, 23.

[3] REVEL. VI, 12 to 17. XIV, 10, 11. XX, 11 to 15. XXII. VII, 9 to 13. I, 7.

In this Piece, likewiſe, ſparkles to the Eye Similitude, I, 14, 15, 16. II, 18, 27. IV, 1, 6, 7. VI, 1, 27. IX, 2, 5, 7 to 11. X, 1. XIII, 2. XVI, 19. XXI, 2; Metaphor, I, 12, 18. VII, 14, 17. XVII, 2. XVIII, 3;

Epanodos,

By, thus, producing Arguments, in Juſtification of applying, in Compoſition, the ſtrong Paint of figurative Style, I oppoſe, I am aware, the Sentiments, not to ſay Practice, of many; of ſome, that have, of ſome, that do ſhine, with diſtinguiſhed Brilliancy, in the Sky of Literature. Chriſtianity's illuſtrious Friend, on whom ſhe ſheds, affectionate, her Smiles, BOYLE, avers, in his occaſional Reflections *, "the "fine Expreſſions, many applaud, in Ser-"mons, have no, peculiar, Virtue, in them, "that the Converſion of Sinners is neither "the Effect, nor Aim, of florid Diſcour-"ſes." Hear a SHAFTESBURY affirm, "the Theology, or Theogony, of the Hea-"thens could admit of ſuch different "Turns, and figurative Expreſſions, as "ſuited the Fancy, and Judgment, of each "Philoſopher, or Poet. But the Purity "of our Faith will admit of no ſuch Va-

Epanodos, III, 7; Polyſyndeton, III, 17; Proſopopœia, VI, 8. X, 3. XVIII, 3; Apoſtrophe, XII, 12. XVIII, 20; Epizeuxis, VIII, 13; Anaphora, VII, 4 to 9. XXI, 13. XXII, 17, Epiſtrophe. Hyperbole, JOHN, XXI, 25.

* Page 172.

 riation!"

" riation*!" Conſonant to this the Poſition of a BOILEAU,

De la Foy d'un Chrêtien les Myſteres terribles
D'Ornemens, egayez, ne ſont, point, ſuſceptibles.

Hark! a LOCKE aſſerts, " ſince Wit, " and Fancy, find more Entertainment, in " the World, than dry Truth, and real " Knowledge, figurative Speeches, and " Alluſions, in Language, will, hardly, be " admitted, as an Imperfection, or Abuſe, " of it. I confeſs, in Diſcourſes, where, " we ſeek, rather, Pleaſure, and Delight, " than Information, and Improvement, " ſuch Ornaments, as are borrowed from " them, can, ſcarce, paſs, for Faults. " But, yet, if we would ſpeak of Things, " as they are, we muſt allow, that all the " Art of Rhetoric, beſides Order, and " Clearneſs, all the artificial, and figurative, " Applications of Words, Eloquence has " invented, are for Nothing, elſe, but, to " inſinuate wrong Ideas, move the Paſſi- " ons, and, thereby, miſlead the Judg- " ment, and, ſo, indeed, are perfect Cheat. " And, therefore, however laudable, or

* Vol. I. End of Soliloquy.

" allowable, Oratory may render them, in " Harangues, and popular Addreſſes, they " are, certainly, in all Diſcourſes, that " pretend to inform, or inſtruct, wholly, " to be avoided, and, where Truth, and " Knowledge are concerned, cannot but " be thought a great Fault, either, of the " Language, or, the Perſon, that makes " Uſe of them*." Biſhop SPRAT, ſpeaking of figurative Diction, terms it, " vitious " Abundance of Phraſe, Trick of Meta- " phor," and, amongſt other Remarks, ſuggeſts, " we, all, value one another, ſo " much, upon this beautiful Deceit, and " labour, ſo long, after it, in the Years " of our Education, that we cannot but, " ever after, think kinder of it, than it " deſerves †," What the Biſhop of GLOUCESTER's Voice, in his Diſcourſe on the Doctrine of Grace? " Eloquence, is, mere- " ly, an accidental Abuſe of human Speech. " Its End is, to ſtifle Reaſon, and inflame " the Paſſions." 'Tis the Sentiment of

* Eſſay on human Underſtanding, Book III. Chap. XI. Analogous TINDAL's Objections to Scripture Figures, in Chriſtianity, old, as Creation. Page 225, 226.

† Hiſtory of Royal Society, Page 112.

Dr.

Dr. LEECHMAN, in his Piece upon the Character, and Duty, of a Miniſter, a gaudy, florid, Style can neither touch the Heart, nor communicate diſtinct Views of Things.

But, that Subjects of Religion will allow emblazing with the warmeſt Glow of Colouring, allow it, with peculiar Advantage, witneſs, ye ſublime Poems of a MILTON! Witneſs, ye devout Touches of a BLACKMORE's Pen! Witneſs, ye Night Thoughts of a YOUNG, who have heard public Applauſe ſound your Excellence, with her Trump! Witneſs, ye poetic Sketches of of a WATTS! Witneſs, ye religious Strokes of a POPE! Witneſs, ye ſerious Lays of a PRIOR, of a GAY! Witneſs, ye elegant Meditations of a HERVEY! Witneſs, in Fine, thou more, than golden Volume, of heavenly Birth! Say! ſay! could any Deſcription, naked of all Figure, inſpire ſo lively an Idea of that boundleſs Mountain of Power, the Hand, divine, irreſiſtible, wields, and, conſequently, kindle ſuch ardent Flames of Reverence, as the emphatic, painted, ſacred, Style? "He ſtretcheth "out the Heavens, as a Curtain, and "ſpreadeth them out, as a Tent, to dwell

" in. God thundereth, marvellouſly, with
" his Voice. The Pillars of Heaven trem-
" ble, and are aſtoniſhed, at his Reproof.
" He ſhaketh the Earth out of her Place,
" and the Pillars thereof tremble. The
" Mountains quake, at him. They ſkip,
" like Rams, and the little Hills, like
" Lambs. They melt, like Wax, at the
" Preſence of the Lord. The Lord, on
" high, is mightier, than the Noiſe of
" many Waters, yea, than the mighty
" Waves of the Sea. He gathereth the
" Waters of the Sea, together, as a Heap.
" He layeth up the Depth, in Store-Hou-
" ſes. He covered the Earth with the
" Deep, as with a Garment. At his Re-
" buke, the Waters fled. At the Voice
" of his Thunder, they haſted, away.
" The Waters ſaw thee, O God! the
" Waters ſaw thee. They were afraid.
" The Depths, alſo, were troubled. He
" maketh the Cedars to ſkip, like a Calf.
" Lebanon, and Sirion, like a young Uni-
" corn. But the Thunder of his Power
" who can underſtand?"

Though Sons of the Muſes, on whoſe Foreheads wave the moſt luxuriant Bays,

have, in lanching out, on inſignificant Themes, dreſſed trivial Thoughts, in all the glittering Magnificence of Phraſe, ſtrong, fiery, Genius, apt to diſdain the Curb, like the foaming, winged, Courſer, beating, with eager Foot, the thundering Turf, bearing them, ſwift, into Imagination's flowery Fields, it appears to wear the Face of Propriety, that Embelliſhment of Style ſhould be proportioned to the Nature of Subject, of Sentiment, only ſparkling, on humbler, burſting to full Blaze, towering to Grandeur, on ſublimeſt, Themes.

Expreſſion is the Dreſs of Thought, and ſtill
Appears more decent, as more ſuitable.
A low Conceit, in pompous Words, expreſt,
Is like a Clown, in regal Purple, dreſt.
For diff'rent Styles with diff'rent Subjects ſort.
As ſev'ral Garbs with Country, Town, and Court *.

Now, are not the Topics of natural Religion, the Topics, Revelation's Sun diſcovers, full, to View, the moſt elevated, the Eye of human Intellect can, poſſibly, ſurvey? Would it not, then, be correſpondent,

* Pope's Eſſay on Criticiſm.——Rebus ipſis par, et æqualis, Oratio. Cic. de Or. 36.

quite

quite, with their moſt intereſting Nature, to diſplay, in diſcuſſing them, Luſtre ſhall I ſay? no, but the very utmoſt Pomp of Language?

That we may be enabled to perceive, in yet brighter Light, whether the Opinions, theſe intelligent Pens have advanced, ſtand on Truth's unſhaken Rock, let us throw an Eye on two high-coloured Deſcriptions of one of Poeſy's darling Children.

The Multitude of Angels, with a Shout,
Loud as from Numbers, without Number, ſweet
As from bleſt Voices, utt'ring Joy, Heav'n rung
With Jubile, and loud Hoſannas fill'd
Th' eternal Regions. Lowly, rev'rent,
T'wards either Throne they bow, and to the Ground,
With ſolemn Adoration, down they caſt
Their Crowns, inwove with Amarant, and Gold,
Immortal Amarant, a Flow'r, which, once,
In Paradiſe, faſt, by the Tree of Life,
Began to bloom, but, ſoon, for Man's Offence,
To Heav'n remov'd, where, firſt, it grew, there grows,
And flow'rs, aloft, ſhading the Fount of Life,
And, where the Riv'r of Bliſs, thro' midſt of Heav'n,
Rolls o'er elyſian Flow'rs her Amber Stream.
With theſe, that, ne'er, fade, the Spirits, elect,

Bind

Bind their reſplendent Locks, inwreath'd with
Beams.
Now, in looſe Garlands, thick, thrown off, the
bright
Pavement, that, like a Sea of Jaſper, ſhone,
Impurpl'd with celeſtial Roſes, ſmil'd.
Then, crown'd, again, their golden Harps they
took,
Harps, ever tun'd, that, glitt'ring by their Side,
Like Quivers, hung, and, with Preamble ſweet
Of charming Symphony, they introduce
Their ſacred Song, and waken Raptures, high.
No Voice exempt, no Voice but, well, could join
Melodious Part. Such Concord is, in Heav'n.

A Dungeon, horrible, on all Sides, round,
As one great Furnace, flam'd, yet, from thoſe
Flames
No Light, but, rather, Darkneſs, viſible,
Serv'd, only, to diſcover Sights of Woe,
Regions of Sorrow, doleful Shades, where Peace,
And Reſt can, never, dwell, Hope, never, comes,
That comes to all. But Torture, without End,
Still, urges, and a fiery Deluge, fed
With ever-burning Sulphur, unconſum'd †.

Do theſe glowing Portraits lead the Mind into Deluſion's Path? Do they not expand her Ideas of the Objects, repreſented? Do

† MILTON's Paradiſe Loſt, Book III, I.

they

they not, eminent, conduce to make her burn with Flames of Deſire, wake thrilling Horror, in the Breaſt of Guilt, and, ſo, ſpur to Action? Have not ſacred Pencils pictured to us the terrific, joyous, Scenes, beyond the Shores of Time, by ſeveral Images, the very ſame? If Figures be ſo powerful, in kindling, in heightening, the Fire of Paſſions, muſt they not be inſtrumental, in communicating Views, brilliant Views, of Things? How can Affections, poſſible, be awakened, in the Heart, without the Mind's having, firſt, formed an Idea of what is calculated to inflame? How be made break out, in fiercer Glow, but, by invigorating her Conceptions ‡?

After all, I cannot accede to the Sentiment of ſagacious LELAND, who, in his Diſſertation on the Principles of human Eloquence, has taken the Field, in Defence of Figures Utility, that they are eſſential to Language. For what Difficulty, in conceiving, our Ideas might be conveyed, in a

‡ See HUTCHESON's Eſſay on the Nature, and Conduct of the Paſſions, Sect. IV. 2. — The Uſe of Figures ſupported, in BROWNE's Defence of Chriſtianity, againſt TINDAL, Pag. 423, &c.

Dreſs

Dreſs of Diction, ſtript of all their golden Embroidery? How appears their abſolute Neceſſity, which he has maintained, to expreſs the Paſſions of the Mind? Could not theſe be indicated, though not, with ſuch contageous, Heart-inflaming, Power, in a Language, unadorned with the leaſt rhetorical Embelliſhment, by juſt Variation of Voice, by affecting Elocution of Action?

But ſhall the Varniſh of Figures be applied to all Branches of an Oration? Would it be accommodate to the Exordium? May not ſuch Stars of Style, ſuffer me to aſk, as a primary Means of captivating Attention's Eye, be permitted, with Advantage, to illuminate this, as the Peroration, or other Parts of a Performance? May not the Introduction be fraught with Sentiments, of Weight ſufficient, full, to juſtify the Uſe of lively Paint?

I beg Leave, here, to urge, that various Paſſions appear to require a Diction, flowing, in different Numbers. To the nimble Sallies of Joy, of bloſſoming Hope, a Language, replete with ſhort Syllables, ſeems, peculiarly, adapted. So it does to Anger, which, often, ſpurs the Voice to winged

Impetuoſity. How ſpeaketh Grief? Moves not her Speech, with ſleepy Pace? She, therefore, as Deſpondence, Admiration, demands a Style, in which long Syllables cluſter.

Hitherto, O Oratory! I have ſcanned the Internals of thy Conſtitution. Allow me, now, to ſurvey its Externals, which will be found eſſential Ingredients of thy Frame, conducing, ſignal, to crown thee with Conqueſt.

The Efficacy of juſt Pronunciation the Voice of Experience proclaims, aloud. In ſharing Converſation's Feaſt, in public Aſſemblies, by two Declaimers, differing, wide, in Propriety of Utterance, but, ſtanding, on the Ground of Parity, in other Particulars, in what diſſimilar Degrees, are we impreſſed! Does not the improper Elocution of one, tend to make Attention droop her Head, nay, even, diſguſt the judicious Ear *? Does not the juſt Pronunciation of the other, mighty, aſſiſt, in cauſing us hang,

* ——————— Male, ſi Mandata loqueris,
Aut dormitabo, aut ridebo.
HOR. Ars poet.

liſtening,

liſtening, on his Tongue, catching, with Avidity, his dropping Words? Does not the improper Elocution of one make his Diſcourſe ſtrike the Mind, with Force, enfeebled, as remote, dying, Sounds the Ear? Does not the juſt Pronunciation of the other, potent, aid, in enabling him to puſh his Way into our very Hearts, to ſet them, all, on Fire? Whence this? It beſpeaks his very Soul touched †. What is ſo powerful, in winning Regard, what makes Weight of Sentiment ‡, what makes the blooming Charms of Compoſition, ſtrike, with ſuch ſuperior Energy, ſay! ſay! ye! who addreſs the public Ear, ſhall it not be, aſſiduouſly, cultivated? What? if an Orator, in acquiring an affecting Method of Pronunciation, ſhould exert Efforts, vigorous, perſevering, as eloquent, Heart-ſhaking, DEMOSTHENES. Would he not be, amply, remunerated, amply, remunerated, by richer Fruits of Influence, it would create?

† Hoc ſcire, tamen, oportet, Pronunciationem bonam id perficere, ut Res, ex Animo, agi videatur.

Rhet. ad HERENNIUM, Lib. III, 15.

‡ Voyez Traite des Sources de la Corruption, ſeconde Partie, Page 98, &c.

But, how, ſhall the Voice be tuned? In Muſic, the ſleeping, and majeſtic, and ſolemn, Pace of Grave, or Adagio, the winged Rapidity of Allegro, or Preſto, ſucceeding it, ſtrike, by their Variety, the judicious Ear with peculiar Delight. Nor does the ſoft, whiſpering, Voice of Piano, the quick-burſting Thunder of the Forte, or Tutti, produce leſs pleaſing Effect. Similar to theſe, 'tis apprehended, ſhould be the Modulation of the Orator's Voice; the Orator's Voice! which ſhould, not only, be adapted to the different Affections, but, exact, proportioned, in Celerity, in Vehemence, to the Degree of their Warmth. For the ſtronger it ſpeaks the particular Paſſion, he would kindle, will it not make it burſt, in the liſtening Breaſt, to more ardent Glow? Suppoſe the Speaker introduceth, in his Diſcourſe, a virtuous, affectionate, Father, expreſſing his pungent Exultation of Heart, for the Reformation of an only Son, in ſubſequent Terms, what Pronunciation would be moſt pertinent?

"O my Son! my Son! what a Sea of
"intenſe Satisfaction overflows this Breaſt,
"at Thought of your having relinquiſhed

" the Road of flagrant Guilt! The Dar-
" ling of my Boſom ſnatched, in Appear-
" ance, from the Jaws of moſt poignant
" of temporal Miſeries, of Dagger-toothed
" Heart-Pangs, future, never-dying, un-
" utterable! Oh! tranſporting! tranſport-
" ing! At this, Pleaſure thrills, lively,
" through the Mind of every Friend. The
" grand, angelic, Quire ſtrike their melo-
" dious, loud-ſounding, Harps of Joy, the
" lofty, golden, Dome, celeſtial, ringing
" with the exulting Peal. All preſiding
" Heaven, himſelf, contemplates your Re-
" turn to the Path of his Laws, with De-
" light *. Oh! ceaſe not, ceaſe not, my
" Beloved! to travel the delightful Streets
" of Holineſs, that Rapture may, ſtill,
" warm a fond Father's Breaſt, beginning
" to bend, under the riſing Mountain of
" Years; that, at the Setting of Life's
" Sun, the Conſideration of leaving, be-
" hind me, a virtuous Child, may ſhoot a

* She more, than, merely, ſoftens, ſhe rejoices, Heaven.
THOMPSON, ſpeaking of Repentance, Caſtle of Ind. LXXI.

Ad placandum enim Deum, quem colas, iis Rebus opus eſt, quibus illum gaudere, ac delectari, ſcias.
LACTAN. Lib. V, de Juſtitia, § 10.

" fulgent,

" fulgent, golden, Ray of Comfort through
" my Soul, taking Wing into a ſhoreleſs
" Futurity; that, in the dread, the joyous,
" all-remunerating, Day, before the Throne
" of Judge, ſupreme, his Throne, reared,
" high, in aerial Plains, arrayed in Solem-
" nity's deepeſt Robes, we may meet, with
" raviſhed Hearts, with Faces, clad in
" Smiles; that we may, both, hear our
" moſt intereſting, unrepealable, Sentence
" pronounced, in Soul-tranſporting Lan-
" guage; that, O rapturous Reflection! we
" may ſpend, together, an Eternity, in
" laughing, heavenly, Groves, plucking gol-
" den, ever-ripening, Fruit off flouriſhing
" Trees of Bliſs, extatic!" Ought not this to be delivered, with a Voice, in higheſt Degree, indicative of Heart-felt Joy; a Voice, flowing, in a full, accelerated, Stream?

Imagine, again, the Haranguer, to wake the ſoft, pleaſing, Emotion of Compaſſion, to make Generoſity's Tide guſh out, repreſenting ſeveral, deſerving, Orphans, ſprung from religious Parents, drowned in a Flood of Diſtreſs, as breaking out, with overwhelmed Hearts, in this Language.
" Where, where, ſeek Refuge, in our, ſo
" deep

" deep, Affliction? Juſt, ſtript, by Death,
" of our deareſt Relations, our faithful
" Monitors, our Guides, in Scenes of Time!
" Left, in this ſorrowful World, to all
" Appearance, friendleſs! Oppreſſed with
" Poverty! Ah! how diſtreſſing! how
" diſtreſſing! What, what ſhall --------?
" Alas! alas! O that ſome generous,
" ſympathetic, Boſom would adminiſter us
" Relief! What unfeigned, fervent, Grati-
" tude would our Hearts repay! Criminal,
" criminal, to repine at the Diſpenſations
" of a, conſummately, wiſe, gracious, all-
" directing, Hand. Sighs, burſt, with Un-
" willingneſs, from our heaving Breaſts.
" Tears ſtart, with Reluctance, from our
" ſaddened Eyes. O thou Father of the
" Fatherleſs! ſupreme Friend of the Vir-
" tuous! to thy guardian Arms we fly, in
" our pitiable, afflictive, Condition, reſting
" our perplexed Minds on thee, in the ſin-
" cere Exerciſe of Righteouſneſs*." Should
" not

* Grief ſpeaks a Language, as broken, powerful impreſſing, ſo, which HORACE, in his Art of Poetry, intimates, unadorned.

Et Tragicus, plerumque, dolet, Sermone pedeſtri.

I have, therefore, exhibited this Repreſentation, naked of

not the Voice, here, die, away, in all the melting Accents of Sorrow? Accents, more melting, than the Orator could ſob out, with Propriety, in delivering a leſs ſtriking Scene of Diſtreſs *?

Now,——
My Blood begins my ſafer Guides to rule,
And Paſſion, having my beſt Judgment choler'd,
Aſſays to lead the Way. If I, once, ſtir,
Or do but lift this Arm, the beſt of you
Shall ſink, in my Rebuke. Give me to know
How this foul Rout began? Who ſet it on?
And he, that is approv'd, in his Offence,
Tho' he had twinn'd, with me, both, at a Birth,
Shall loſe me. What? in a Town of War,
Yet wild, the People's Hearts brim-full of Fear,
To manage private, and domeſtic Quarrel?
In Night, and on the Court, and Guard, of Safety?
'Tis monſtrous. Say!——who began't †?

of many Twigs of Ornament, that preſented themſelves. In the preceding Portrait, I have dared give Imagination, in ſome Degree, the Reins.

* Cum ſinguli Caſus humanarum Miſeriarum, graviter, accipiuntur, ſi dicuntur, dolenter, tum afflicta, et proſtrata, Virtus, maxime, luctuoſa eſt.

Cic. de Or. Lib. II, 52.

In Oratore, Vox Tragedorum, eſt requirenda.

Cic. de Or. Lib. I, § 28.

† Shakespear's Othello, Act, II, Scene XII.

Oh!

Oh! give the Daggers, Fire, or Water!
How I could bleed! How burn! How drown!
the Waves
Hiſſing, and booming, round my ſinking Head,
Till I deſcended to the peaceful Bottom.
Oh! there, all's quiet. Here, all Rage, and Fury.
The Air's too thin, and pierces my weak Brain.
I long for thick, ſubſtantial, Sleep. Hell! Hell!
Burſt from the Center, rage, and roar, aloud,
If thou art, half, ſo hot, ſo mad, as I am ‡!

Both theſe Speeches breathe the Spirit of Anger. But, as, in one, we diſcern but her glimmering Spark, in the other, her red-hot Blaze, would it not be a flagrant Deviation from Nature, to deliver them, with the very ſame Velocity, with the very ſame Thunder, of Voice? In pronouncing the firſt, it ſhould reſemble the Peal, murmuring, remote*. In pronouncing the laſt, the ſtartling Crack, bellowing, over our Heads.

The Subject of modulating the Voice, leads me to inſinuate, at the Cloſe of a Sentence, coloured, high, the Declaimer ſhould make a, conſiderably, longer Pauſe, than ordinary; as Sentiments, in a Dreſs, ſo blazoned, require more Time, full, to com-

‡ OTWAY's Venice preſerved.

* Or, like the broken Thunder, heard, from far.
DRYDEN.

prehend; as it would enable the Audience to acquire a clearer View of Figures luring Beauty; as it would make them ſtrike the Mind, with Force, redoubled. In delivering thoſe Parts of an Harangue, on which Rhetoric has ſhed, with liberal Hand, her blooming Roſes, the Voice ſhould flow, as the Stream, that ſleeps, along her Banks, in Summer-Solſtice, except, when particular Paſſions bid it, more rapid, ruſh, like the River, rouſed to headlong Speed, and laſhed to Foam, by ſudden Guſh of Showers.

I quit the Theme of Pronunciation, obeying the inviting Voice of Action. Hail! O Action! Orator's potent || Weapon! all hail!

|| Nulla Res, magis, penetrat in Animos, eoſque fingit, format, flectit, taleſque Oratores videri facit, quales ipſi ſe videri volunt. CIC. de clar. Or. 38.

Actio, inquam, in dicendo, una dominatur. Sine hac, Summus Orator eſſe, in Numero nullo, poteſt. Mediocris, hac inſtructus, ſummos, ſæpe, ſuperare.

CIC. de Or. Lib. III, 56. Vide 59.

Geſtus quantum habeat, in Oratore, Momenti, ſatis, vel, ex eo patet, quod pleraque, etiam, citra Verba, ſignificat. &c. QUINTIL. Lib. XI, Cap. III.

See WOLLASTON's Rel. of Nat. delin. Sect. I, § III. TATLER, Vol. II, No. 66, 70.

hail! "I hear one, whoſe internal Fire
" blazeth out, in all his Manner, addreſs
" his Auditory. See! ſee! his Counte-
" nance, his Motion, eloquently vocal,
" powerful, aid, in opening, wide, At-
" tention'sGates! Through, through, they
" make affecting Truths paſs, quicker, to
" the Heart, kindling, more efficacious,
" every Boſom into Flames."

As learned Orators, that touch the Heart,
With various Action raiſe their ſoothing Art,
Both Head, and Hand affect the liſt'ning Throng,
And humor each Expreſſion of the Tongue *.

" Hark! another harangues, his Mate-
" rials not leſs momentous, nor wrought,
" together, in a Manner, leſs maſterly.
" But, behold! icy Coldneſs freezeth all
" his Frame. The Sun, that ſhould gild
" the Horizon of public Speaking, that
" ſhould illuminate, that ſhould warm,
" ſhewing not his Face, lo! lo! Atten-
" tion lets her Pinions drop! The Rays of
" Truth fall, leſs inflaming, on the Mind."
Say! is not continued Experience an un-anſwerable Proof of the Juſtneſs of theſe

* GAY's Poems, Vol. I, Page 57.

Repreſentations? Can he fire an Aſſembly's inmoſt Soul, who ſeems not warmed, himſelf ‖? And can he appear, all, inflamed, who delivers his Orations, with an unexpreſſive Viſage, delivers them, almoſt, motionleſs, as a Statue? Ah! ah! ſacred Oratory! when, in ſowing the Seed of Heaven-born Truth, in mental Furrows, thou delugeſt it with thy leaden Dulneſs' Opiate-Stream, how greatly, how greatly, does it impede its ſtriking Root, its ſpringing up, its burſting into Ear, its yielding ripe, and copious, Fruit!

But ſhall Action, frequent; Action, diffuſive; Action, flaming with Ardor †, be introduced

‖ - - - - - - - - Si vis me flere, dolendum eſt,
Primum, ipſi tibi. HOR. Ars poet.

Neque fieri poteſt, ut doleat is, qui audit, ut oderit, ut invideat, ut pertimeſcat aliquid, ut ad Fletum, Miſericordiamque, deducatur, niſi omnes ii Motus, quos Orator adhibere volet Judici, in ipſo Oratore, impreſſi eſſe, atque inuſti, videbuntur. CIC. de Or. Lib II, 45.

† Accedat opportet Actio varia, vehemens, plena Animi, plena Spiritus, plena Doloris, plena Veritatis.
CIC. de Or. Lib. II.

Brachium, proçerius, projectum, quaſi quoddam Telum Orationis. CIC. de Or. Lib. III, 59.

troduced into Places, devoted to ſacred Purpoſes, Places, in which Solemnity has her Reſidence? Yes. Would not the unparalleled Grandeur of the religious Orator's Themes, the moſt momentous Nature of his Matter, juſtify, full, his diſplaying very utmoſt Soul of Geſture? Would it ſavour, too much, of Levity, to conſiſt with the devout Views of a grave Aſſembly? Springs not ſuch a groundleſs Apprehenſion from ludicrous Productions having been, ſo oft, delivered, on the Stage, with Action's Blaze? If, in the Theatre, the eloquent Voice of Geſture, be ſo efficacious, in calling different Paſſions to Life, would ſhe not, dreſſed to the Eye, in all her captivating Charms, be, equally, energetic, in diffuſing an univerſal Conflagration, through an Auditory, aſſembled, for Ends, moſt ſerious, moſt momentous? The more Soul animates an Haranguer's

In Oratore, Geſtus, pene, ſummorum Actorum eſt requirendus. CIC. de Or. Lib. I, § 28.

With this harmonizeth the Voice of penetrating QUINTILIAN, at the Cloſe of his Inſtitutions. See burning Fire of Delivery preſſed by WATTS, in Diſcourſe IV, on the Love of God, Remark 3.

Action,

Action, does he not appear impreſſed, the deeper? The deeper, he appears impreſſed, where, burning Affections demand it, will he not work, more forcible, upon the Hearts of others? Yes. Paſſions, exhibiting their Lineaments to View, in utmoſt Strength, infect, as a Contagion. We catch their Fire from the Eyes, the Countenance ‖, the Hands, nay, the Motion of any Part of the Body, expreſſive of them. The more radiant, the Sun ſheds his Beams upon us, the more, we glow with Influence of his genial Fire. Say! would not ſuch inflaming Action, Sun-like, diſſipate the, now, frequent-riſing Clouds of Complaint, that Leſſons of Virtue are inculcated upon Aſſemblies, in a languid, unaffecting, Manner? 'Tis the Remark of a modern Pencil, "if ſome of the Rules, HORACE gives "for the Theatre, were, (not improperly,) "applied to our Pulpits, we ſhould not "hear a Sermon preſcribed, as a good O-"piate †." Mankind, therefore, it may,

‖ Ut ridentibus arrident, ita flentibus adflent,
Humani Vultus. HOR. Ars poet.

† TATLER, Vol. II, No. 70.

reaſonable, be preſumed, would be invited by it to viſit the ſacred Courts, in larger Flocks, with more Alacrity, with greater Conſtancy, there, to drink the flowing Streams of Inſtruction, of religious Improvement.

True, the Voice of ſacred Eloquence's Practice, in England's Vineyard, ſeems to plead againſt the Geſture, whoſe Diſplay I am arguing for. But what of that? Ought not the very ſtrongeſt Fetters of Cuſtom to be, inſtant, burſt, when they are a Bar to Uſefulneſs? Shall we, ſpiritleſs, ſacrifice public Advantage to prevailing Manner? Indeed, an anonymous Treatiſe on the Art of Playing avers, "the Player "ought to uſe more, or fewer, Geſtures, "of every Kind, according to the Taſte of "the Nation, in which, he performs. In "France, he ſhould uſe, greatly, more, "than, in England, and, in England, "more, than, in Italy." And, methinks, I hear one affirm, the religious Orator ought to chime in with current Practice. But is there not a Frequency of Action, is there not a Vehemence of Action, is there not an Extent of Action, juſt, in itſelf, abſolutely,

abſolutely, independent of the Cuſtom of any People? Is it the Seal of national Practice, can ſtamp upon any thing the Impreſſion of Right, or Wrong? What? if the Stream of a particular Kingdom's reigning Taſte flows, vitiated. Are we to plunge in the Flood, and, inconſiderate, ſwim, headlong, down? Rational, the Obſervations of a Maſter-Pen, and, here, perfectly, applicable. "Things are ſtubborn, "and will not be, as we fancy them, or, "as the Faſhion varies, but, as they ſtand, "in Nature. Should a Writer upon Mu-"ſic, addreſſing himſelf to the Students, "and Lovers, of the Art, declare to them, "that the Meaſure, or Rule, of Harmony "was Caprice, or Will, Humor, or "Faſhion, 'tis not very likely, he ſhould "be heard, with great Attention, or treat-"ed, with real Gravity. For Harmony "is Harmony, by Nature, let Men judge, "ever ſo ridiculouſly, of Muſic. So is "Symmetry, and Proportion, founded, ſtill, "in Nature, let Mens Fancy prove ever "ſo barbarous, or their Faſhions ever ſo "Gothic, in their Architecture, Sculp-"ture, or whatever other, deſigning, Art.

"'Tis

" 'Tis the ſame Caſe, where, Life, and " Manners are concerned *." What ſays the King of Bards?

Firſt, follow Nature, and your Judgment frame,
By her juſt Standard, which is, ſtill, the ſame!
Unerring Nature, ſtill, divinely, bright,
One clear, unchang'd, and univerſal, Light,
Life, Force, and Beauty, muſt to all impart,
At once, the Source, and End, and Teſt, of Art †.

But, hark! 'tis alledged, as the public Mind is wedded by Time to the predominant Faſhion of addreſſing Aſſemblies of the Sanctuary, the Practice, that makes Head, againſt the rapid Torrent of Cuſtom, cenſuring it, with audible, intelligible, Voice, will, in all Probability, meet with ſome Degree of Oppoſition. And what? if ſuch blazing Action ſhould not prove, quite, guſtable to ſome, no one Mode of Addreſs capable of gratifying all the wide-differing Palates of Auditors. Would not, even, ſuch, feel its far ſuperior, its Soul-penetrating, Force? Would it not be re-

* LORD SHAFTESBURY's Char. Vol. I. Solil. Part III, Sect. III.

† POPE's Eſſay on Criticiſm.

liſhed by cool Reflection, by true Taſte, by real Diſcernment? When Interrogations, Imagery, Exclamations, Apoſtrophes, Proſopopœias, ſpread their Fire, over a Diſcourſe, wrapping the whole, in Flames, would it not to them appear requiſite, appear, intirely, appoſite? Would not extenſive, frequent, Geſture, Geſture, brimful of Life, of Grace, which, my own Trial has convinced me, may be acquired, without much Difficulty, by Attention to Rules, Practice, in Retirement's Chambers, the Obſervation of thoſe, who blaze, in Manner, would not ſuch Action, I ſay, ſoon, become, as highly, ſavoury, in our Temples, as, in our Theatres, from commanding the Attention, from recommending, ſtrong, itſelf, by ſtriking Truth, more home? And is it not, ſay! ye Sons of Eloquence! ſay! is it not a moſt pungent Spur to diſplay all the attractive Charms of Geſture, that it would render your Orations, beyond Compariſon, more efficacious, in extirpating every Root of Vice, in ripening the Virtues, the Felicity, of your Aſſemblies, and, of Conſequence, make, even, you reap a more copious Harveſt of Joy,

in

in Plains of Time, nay, of rapturous Pleaſure, in Eternity's Fields? Eye, eye the richer Crop of vigorous, ſpiritual, Huſbandry, and ſow your Seed, with burning Zeal!

QUINTILIAN *, the Rhetoric, inſcribed to HERENNIUS †, as ſeveral modern Pens, have attempted to aſcertain with what Geſture each Part of an Oration ſhould be delivered. But may it not be, juſtly, controverted, whether to any Branch of a Diſcourſe there be a Mode of Action, peculiarly, accommodate? 'Tis the various Paſſions, firing Declamations, Diverſity of Words, Weight of Sentiment, Warmth of Expreſſion, 'tis theſe, are the Sources of Variety of Geſture. Ought it not to be diverſified by theſe, wherever they occur? Amounts not this to a Demonſtration, that no one Part can have a particular Species of Action, proper, aſſigned it? May not the Exordium, contrary to Rhetoricians united

* Lib. XI.

† Lib. III. § 15. See WARD's Syſtem of Oratory, Vol. II; l'Art de parl. en pub.

Voice, be, often, apt, delivered, with a Glow of Motion? Methinks, I hear the Orator, uſhering his Harangue upon the ſolemn, univerſal, deciſive, Trial, attempt, with a View to win his Audience's candid Ear, to inſpire a deep Senſe of its Efficacy. Fired with his Subject's moſt momentous Nature, hark! he exclaims, "O Judg-" ment! Judgment! 'tis thou, art the " mighty Flood-Gate, to curb the guſhing " Torrents of Immorality †. 'Tis thou, art " Religion's ſtrongeſt Fence, exciting, for-" cible, to fix a vigilant Eye upon the " Conduct, upon the Heart, upon all the " Avenues, leading to it. 'Tis thou,

† Ο, γαρ, την Ημεραν εκεινην, και την Ωραν, προ Οφθαλμων τιθεμενος, καθ' ην, πασα η Κτισις παρεισησεται τον Κριτην, τας Ευθυνας των πεπραγμενων αποδιδουσα, και, αει, μελετων την, επι τη απαραλογιστω Κριτηριω, Απολογιαν, ο τοιουτος, η, ουδεν παντελως, η, ελαχιστα, αμαρτησεται, διοτι το αμαρτανειν ημιν, κατα Απουσιαν του Φοβου του Θεου, γινεται. For the Man, placing that Day and Hour before his Eyes, in which every Creature ſhall ſtand, around the Judge, rendering Accounts of Things, performed, and, always, conſidering the Defence, in the undeceivable Trial, ſuch a one, will, either, not at all, or, leaſt, offend, becauſe to tranſgreſs happens to us, through Abſence of the Fear of God.

BASIL. de Morib. Concio, XIV.

" con-

" contributeſt, in moſt ſublime Degree, to
" make the various Graces flouriſh, with
" more luxuriant Branches. 'Tis thou, art
" a grand Opiate, lulling to Reſt the Sighs,
" ſtemming the Eye-ſtarting Gems of vir-
" tuous Affliction. 'Tis thou, art, excel-
" lently, calculated, to break ‡ the Chains
" of Attachment to Earth's Heart-luring,
" but unſatisfying *, palling ||, fluttering,
" quick-expiring, Scenes, whoſe courting
" Voice is not heard, or not liſtened to,
" when the awful Trumpet's bellow-
" ing Thunder roars, in Reaſon's Ear!"
Behold! behold! he projects his right Arm, with Spirit, to make theſe Sentiments impreſs, with greater Power. And, ſay! wears it the Face of Impropriety? To rivet the Attention of the Audience, in the Exordium, is, without

‡ Great Day of Dread, Deciſion, and Deſpair!
At Thought of thee, each ſublunary Wiſh
Lets go its eager Graſp, and quits the World.
YOUNG's Night Thoughts, No. IX.

* This Rattle of a Globe, to play withal,
This gewgaw World. DRYDEN's all for Love.

|| An airy Scene of tranſitory Joys.
Tir'd with the laſt, and eager of the new.
PRIOR's SOL. B. II.

Excep-

Exception, of no ſmall Moment. And is not the Orator's Geſture one principal Inſtrument of effecting it? 'Tis, here, particularly, the Mind begins to form her Opinion of her Inſtructer, upon which the Influence of the ſubſequent Part of his Diſcourſe, not a little, depends. 'Tis, here, then, he is to endeavour to recommend himſelf, as by other Means, ſo by Propriety, by Grace, of Action.

To diverſify his Geſture, the Haranguer may project his Hand, with the Palm, now down, now up, though the latter ſeems to wear moſt ſmiling Aſpect. It will, likewiſe, conduce to this End, to make the Stream of Motion flow from Right to Left, in Contradiction to the Voice of ſome, as, in the oppoſite Direction.

The eloquent Roman, right, remarks, every Emotion of the Mind derives from Nature its peculiar Geſture *. But what Action is moſt adapted to the various Paſſions, Rhetoricians, 'tis ſuppoſed, have not deciphered, with ſufficient Copiouſneſs.

* Omnis Motus Animi ſuum quendam a Natura habet Geſtum. Cic. de Or. Lib. III, § 57.

Allow, therefore, my Pencil, deviating from their Footſteps, to attempt, as a further Elucidation of it, to draw a few Strokes to public Eye!

Methinks, I ſee Ambition ſtand, with elevated Mien, her Hands, her thirſting Eyes, directed, upwards, to that gilded Diſtinction, from which, ſhe imagines, ſhe beholds a Flood of Charms burſt. Methinks, I ſee Avarice ſtand, with eager Look, with Hands, extended, graſping at her darling, golden, Shadows, ſtrong-featured Care ſeated on her Brow. Methinks, I ſee Deſpair ſtand, with Head, a little, depreſſed, with a Countenance, in which are legible ſtrong Lines of Dejection, with Hands, hanging down, as enervated. Methinks, I ſee Diſcontent ſtand, with a Face, beclouded with Gloom, ſometimes, agitating her Hands, in wild Diſorder. Methinks, I ſee Doubt wear an Aſpect of anxious Conſideration. Reſolution burſting, quick, to Birth, ſee! ſee! ſhe elevates her Hands, but, that, inſtant, dying, they drop. Anon, ſhe this repeats. The chearful Paſſions of Joy, Eſteem, Benevolence, Deſire, Gratitude, blooming Hope, call for a quick, extenſive, Action of the Hands. But the firſt

demands

demands moſt vivid Geſture; which, as was intimated, with Reſpect to Voice, ſhould, ſtrictly, correſpond, in Vehemence, with the Pitch of each Affection's Warmth †.

I cannot diſmiſs the Theme of Action, without ſuggeſting, as deſerving ſpecial Attention, that Scripture Leſſons ought to be delivered, with, at leaſt, as expreſſive Change of Countenance, as great Variety, as Heart-impreſſing Spirit, of Geſture, not to ſay, as affecting Diverſity of Voice, as the Orator's own Diſcourſes. What? read the Heaven-born Pages; Pages, which pour full Blaze of moſt important Truths upon the Mind, with folded Arms, with not ſo much, as one, diſcernible, Spark of Fervor! Aſtoniſhing! aſtoniſhing! Indeed, many hiſtorical Parts of the divine Leaves require no great Emotion, in the Speaker's Addreſs. But, in pronouncing fired Paſſages, in pronouncing ſtriking Doctrines, in pronouncing practical Precepts, the Manner ſhould be big with Life, to ſtamp them, deep, upon the

† I have, here, omitted the external, characteriſtic, Expreſſions of many Affections, as, full, deciphered by the Treatiſes, mentioned, in the twelfth Page, but, in particular, by ingenious WATTS, in his Detail of the Paſſions, prefixed to his Diſcourſes on the Love of God.

Tablet

Tablet of the Mind, to give them their full, operative, Influence.

Before, I terminate this Walk, in Oratory's ſmiling Fields, I may be permitted to throw an Eye upon the Influence of a Declaimer's Morals on the Leſſons, he tenders. 'Tis thou, O Virtue! throned, in the Breaſt, with thy triumphant Sceptre, in thy Hand, thou, gilding the Conduct with thy golden Beams, that, nervous, aideſt, in placing on the Head of Eloquence, the beamy Crown of Victory over the human Heart. Speak! Experience! ſpeak! does not the Haranguer, of humble Abilities, but ſterling Worth, pierce the Soul, to the very Center, when the Diſcourſe of the guilty Orator, poſſeſſed of ſhining Talents, makes an extreme languid Impreſſion, or is, quite, abortive, as the rebounding Arrow * ? Yes. For

* BENNET's chriſt. Or. Page 554, 555, Note; CONYBEARE's Serm. Vol. II, Charge to his Clergy; Lettre de l'Arch. de CAMBRAY, au l'Acad. fran. ſur la Rhet. § IV; FORDYCE's Art of preaching.

Ου γαρ ωεῖο οιον τε ειναι, μη αυτον τινα οντα, οιον δε, αλλως παροριμαν επι τα καλα, και αγαθα, Εργα. For

For the latter can, never, be deemed convinced, himſelf, of what he inculcates *. Should Sparks of Zeal glimmer out, in his Addreſs, to what would it be aſcribed? Would it be viewed, as ſpringing from a Heart-felt Ardor, in promoting the ſupreme Felicity of intelligent Beings? Would it not be, rather, attributed to a Deſire of crowning his Brow with flouriſhing Laurels of Applauſe, or ſwelling Fortune's golden Stream? Who, in his public Lectures, ſtands forth, in Support of Virtue's Cauſe, but (O black Diſgrace! black Diſgrace!) exhibiteth, in Life's all-legible, influencing Leaves, the glaring Lines of Depravity, can he command an Auditory's impartial Ear? And does not the Hand of Prejudice, where ſhe reigns, bar the Door of the Mind, againſt Inſtruction, even, moſt ſalutary? Nor is this all. Can the Heart, Vice has bound, in her Iron Chains, ever,

he did not think it to be, even, poſſible, for him, not being ſuch, as he ought, to excite others to amiable, and good, Works. XENOPHON. CYRI Inſtitut. Lib. VII, Pag. 432. Vid. Pag. 508.

* Conſult: TILLOTSON, Vol. VII, End of Serm. CXXIV; Vol. III, Serm. XXXIX; l'Arch. de CAMBRAY, ſur l'Eloquence, Dial. premiere.

inforce the Exerciſe of moral Rectitude, with ſuch natural, Soul-inflaming, Warmth, as the Boſom, fired with the very Spirit of Holineſs? Impoſſible. So, an Actor can, never, expreſs, in ſuch lively Features, nor, conſequently, ſo effectual, call a Paſſion to Life, in the Breaſt of others, as when he, really, burns with its Flame *.

Say! ſay! ye! who wield the Thunder of ſacred Oratory, is it not, to avoid mentioning other moſt awakening Excitements, foreign to my Purpoſe, is it not a cogent Stimulation to make the radiant Sun of Righteouſneſs illumine all your Steps, that upon this the Influence of your public Leſſons, in ſo eminent Degree, depends? I ſee your Attention abſorbed in the Thought. I hear you, ſmit, deep, therewith, exclaim, "ſtriking Sentiment! Write "it, O Heaven! on the Table of our

* Ac, ſine Dubio, in omni Re, vincit Imitationem Veritas. Cic. de Or. Lib. III, 57.——Voyez Traite des Sources de la Corruption, Page 124, 125, 126, ſeconde Partie; Rollin's Methode d'enſeigner, et d'etudier, les belles Lettres, Vol. II, Chapit. ſur les Paſſions; Dialogue ſeconde, de l'Arch. de Cambray ſur l'El; Burnet's paſtoral Care, Chap. 9, and Pag. 111, 112; Biſhop Wilkins's Gift of Preaching, Sect. V.

"Hearts,

" Hearts, in Characters, indelible! It ſhall
" be ours, O Religion! it ſhall be ours,
" to roll thy Cryſtal Streams, inceſſant,
" ſtill ſwelling, through the Channel of
" our Lives, to water the Fields of our
" Inſtructions, to make a richer, golden,
" Harveſt glad our Eyes."

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